Промінь
Promin

Відділи святкують

Branch Celebrations

Свят Вечір Піонерів

Pioneer Christmas

Мирна Косташ —Письменниця

Myrna Kostash--Writer

Союз Українок Канади

December 2016/January 2017 Issue

ПРОМІНЬ

Виходить що другого місяця, видає СОЮЗ УКРАЇНОК КАНАДИ

Рік *LVI*
грудень 2015 - січень 2016 р.

Редакційна Колегія
Леся Перритт
Референтка Променя
Єлисавета Корлетт
Редакторка - Леона Бриджес
Формат - Добр. Ірина Гоган

Річна передплата в Канаді $25.00
Одне число - $6.00 (Включає GST)
Передплата до США $50.00

Редакція застерігає собі право скорочувати та поправляти надіслані матеріяли

PROMIN
10611 – 110 Avenue
Edmonton AB Canada
T5H 1H7

PROMIN

Published bi-monthly by the UKRAINIAN WOMEN'S ASSOCIATION OF CANADA

VOL. *LVI*
December 2016 - January 2017

Editorial Committee:
Lesia Perritt
Chair, Promin Editorial Board
Betty Corlett
Editor - Leona Bridges
Layout - Dobr. Erin Haugen

Subscription in Canada - $25.00
Single copy - $6.00 (GST is included)
Subscription to USA - $50.00

The editors reserve the right to edit submitted materials

Administrator **- Betty Corlett**
Telephone 780-932-9727
promin@uwac-national.ca

Publication Mail Registration No. 09580
International Standard Serial number
ISSN 038021-40
Agreement No. 40011733

ЗМІСТ · CONTENTS

1 Редакційна .... Editorial

6 Слухаємо своїх читачів! .... Letters to the Editor

9 Вісті від голови централі .... News from the National President

12 Новини відділів .... News from our Branches

21 Оселя "Коломийка" .... Camp Kolomayka

22 Організаторка СУМК .... Orthodox Youth Organizer

24 Шість фактів про ПЦ. .... Six Things To Know About the OC

26 Рідне Слово .... Our Heritage Language

28 Любимо свій город .... For the Love of Gardening

34 Квіти Незабутнім .... In Memoriam

36 Увага художниці .... Artist in the Spotlight

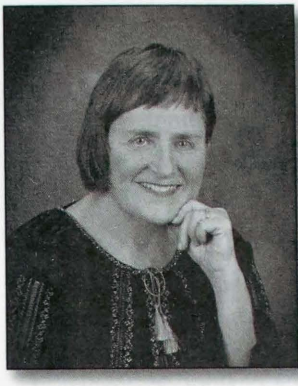
We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund of the Department of Canadian Heritage.

Canada

Союз Українок Канади
Ukrainian Women's Association of Canada

National Office
10611 - 110 Avenue
Edmonton AB T5H 1H7

Betty Corlett (Admin)
3019 - 43B Avenue
Edmonton AB T6T 1C1



РЕДАКЦІЙНА
Editorial

Дорогі Читачі!

Колядування в Україні—це давній звичай зимових (переважно різдвяних) обходів із виконанням величально-поздоровчих пісень (колядок) і речитативних формул (віншівок). Традиційним атрибутом різдвяного обряду колядування є зірка.[1]

Колядування є позацерковним звичаєм, однак із часом він був частково християнізований. Тому в тематиці колядок представлені як релігійні, так і світські мотиви — мирної хліборобської праці, козацьких військових походів, громадського та сімейного побуту, тощо. Гуртувалися колядники за територіальнимпринципом — окремими вулицями або кутками. Обов'язково обирали серед себе старшого (отамана, березу) та міхоношу, який носив зібрані продукти. До складу ватаги нерідко входили музики й танцюристи.[2]

Колядницькі табори, залежно від розмірів села, ділилися на декілька груп по 6-10 осіб. Очолювала табір «береза» — людина, яка знала різні колядки і «вела перед». Крім берези до складу групи входили: «виборець» («скарбник»), «кінь» (міхоноша») — людина веселої вдачі, витівник та кілька колядників і музикантів).[3]

У Канаді, ми привикнули колядувати в групах, беручи собі одну або дві зони міста в чім мешкають парафіяни або прихильники нашої Церкви. Їдемо автами по цій зоні, незважаючи на зимову погоду. Відвідуємо, віншуємо, колядуємо, збираємо фондів на Церкву. На жаль, пропадає до певної міри цей звичай.

Звертаємось до своїх сестер-Союзанок та просимо по двох чи трьох (або навіть більше) продовжувати цю гарну традицію, відвідуючи передплатниць журналу "Променя" свого Відділу. Насолоджуйтесь виконанням коляди та зберіть кілька долярів на Ваш журнал!

Христос народився!

Леона Бриджес

<u>Примітки</u>

1 Безущак С. *Різдвяні свята на Тернопільщині: традиції та інновації* // Українознавство: Науковий громадсько-політичний культурно-мистецький релігійно-філософський педагогічний журнал. – 2010. – № 3 (с.168)

2 Курочкін О. *Свята й обряди календарного циклу*

3 Волицька І. *Театральні елементи в традиційній обрядовості українців Карпат кінця XIX – початку XX ст* – Київ: Наукова думка, 1992. – 140 с. (с. 9)

Dear Readers,

Caroling in Ukraine is an ancient tradition of the winter folk cycle and of Christmas. It is characterized by the singing of carols accompanied by recitations full of good wishes for the coming new year. An integral part of this caroling is the "star", symbol of the winter solstice as well as of the Star of Bethlehem.

Caroling began as a pagan ritual that was eventually Christianized. Ukrainian carols, therefore, have, in addition to Christian themes, secular themes, including peaceful agricultural practices, kozak military campaigns, community and family life, etc. Carollers assembled according to the geographical particularities of their villages—certain streets or neighbourhoods became the caroling territory of certain groups. Groups were made up of six to ten people. Among the singers was a leader or "bereza" (who knew many carols), a "bagman" (the collector of the booty

bestowed upon the singers by householders) and musicians and dancers.

In Canada, Ukrainian Canadians continued the tradition of caroling, dividing cities and towns into caroling zones, forming groups of singers who then visited the homes of parishioners and sympathizers of the Church in a zone or two. No attention was paid to wintry weather or storms. Carolers sang, spread good wishes and socialized with members of their parish family. Sadly, this tradition is slowly disappearing.

We at Promin are appealing to our sister Soyuzanky to gather in two's or three's or more and go out caroling this Christmas season. Revitalize an endangered Ukrainian Canadian tradition. Visit the Promin subscribers in your branches. Enjoy a carol or two and a little visit. And collect a few dollars for Promin magazine!

Christ is born!

Leona Bridges[1]

[1] Translation of the texts cited in Ukrainian (above) by Leona Bridges

DEADLINES!

Please note that the deadline for submissions for our February - March issue is

December 20, 2016.

Please note that we are adjusting our deadlines slightly. So please take note of the deadlines below.

Upcoming submission deadlines are:

Apr - May issue - February 18, 2017

June - July issue - April 15, 2017

August - Sept. issue - June 15, 2017

For more information contact:
bridgesl@telus.net

Front Cover:

Original painting by
Erin Haugen

I Get to Carry the Star!
Acrylic on Canvas
2016

*Available in printed cards - see page 11 for details.

Back Cover:

Images from Myrna Kostash - see page 36 for more information.

The Alberta Benevolent Cantor Association

THE ALBERTA BENEVOLENT CANTOR ASSOCIATION provides training and resource material for cantors in Ukrainian Orthodox parishes. We welcome all interested individuals to become members and those who wish to train as cantors.

Alberta Benevolent Cantor Association
11837 – 66 Street
Edmonton, Alberta T5B 1J2
Telephone (780) 990-0019
info@albertacantors.ca
www.albertacantors.ca

St. Romanus, the melodist

Donations

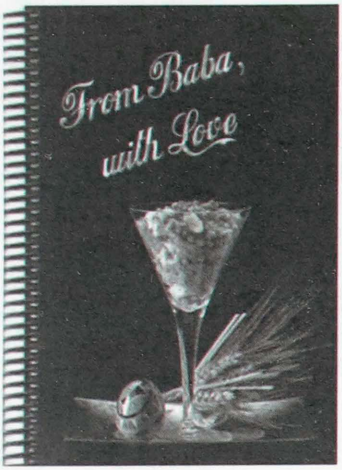
- Boykiw, Olga, Calgary, AB — $ 25.00
- Kuzyk, Jennie, Belle River, ON — $ 25.00
- MacPherson, Olena, Burlington, ON — $ 25.00
- Metrunec, Gerald & Anne, Leoville, SK — $ 100.00
- Tokarik, Caroline, Kelowna, BC — $ 25.00
- St. Andrew's UO Ladies Auxiliary, Edmonton, AB
  With long service article in this issue — $ 100.00
- UWAC Lesia Ukrainka Branch, St. Elia, Edmonton
  With article in this issue — $ 200.00
- UWAC St. John's Cathedral Branch, Edmonton, AB — $1,000.00
- UWAC Dominika Ohienko Branch, Lac La Biche, AB — $ 100.00
- UWAC O. Pchilka Branch, North Battleford, SK
  For publication of their article — $ 75.00
- UWAC Daughters of Ukraine Branch, Montreal, QC
- For 90th Anniversary write-up — $ 100.00
- UWAC St. Olha Branch, Vernon, BC — $ 50.00

Donations in Memory of...

- Gauk, Roma, Edmonton, AB
  In memory of Aunt Savella Stechishin — $300.00
- Gray, Sylvia and family, Edmonton, AB
  In memory of Mother Jeanne Makowsky — $250.00
- The Jereniuk Family (Bohdan, Genia, Victor, Lesia and families)
  In memory of their Mother Vira Jereniuk — $300.00
- Michalchuk, Rose, St. Michael, AB
  In memory of Nick and Dora Michalchuk — $50.00
- Mukanik, Olga, Winnipeg, MB
  In memory of Husband Edward Mukanik — $50.00
- Mykytiuk, Claudia, Toronto, ON
  In memory of Mother Anna Koropecki — $50.00
- Shevchuk, Vera, Willowdale, ON
  In memory of Petro and Maria Shevchuk — $100.00
- UWAC Lesia Ukrainka Branch, Two Hills, AB
  In memory of Nellie Nikiforuk who passed away age 99 — $100.00
- UWAC Lesia Ukrainka Branch, Dauphin, MB
  In memory of Marian Gorchynski — $25.00
- UWAC O. Pchilka Branch, North Battleford, SK
  In memory of Lena Koleniak — $25.00
  In memory of Mary Kotyk — $100.00
- UWAC St. John's Cathedral Branch, Edmonton, AB
  In memory of Olga Kaminsky (member since 1956) — $25.00
  In memory of Maria Prokopiw (member since 1963) — $25.00

May their Memories be eternal. Вічная пам'ять!

DONATIONS



Published by:

Ukrainian Women's Association of Canada Hanka Romanchych Branch Saskatoon, Sask.

This 330 page, coil bound cookbook features:

- 52 pages of spiritual, cultural and folkloric descriptions of selected feast days and sacraments.
- A collection of home-tested family favorite recipes reflecting Ukrainian Traditions..
- Original photography and illustrations.

Cost is $35.00.
If you wish to order for shipping , there will be charges.
Also available - 12 books per box for fundraising or bulk orders.

To Order: U.W.A.C. Hanka Romanchych Branch
Box 21067, PO Grosvenor Park
Saskatoon, Sask., S7H 5N9
Phone: 1-306-374-7675
Email: ssokyrka@gmail.com

PROMIN AD RATES

ONE YEAR *
1/4 page $250
1/3 page $300
1/2 page $500
Full page $1000
Business card $200

ONE ISSUE *
1/4 page $75
1/3 page $85
1/2 page $100
Full page $200
Business card $50

*** (All of the above are presented in black and white, in English or Ukrainian)**
Full page, back cover, two-colour:
ONE YEAR $1,500
ONE ISSUE $300

PROMIN SUBSCRIPTION FORM / ПЕРЕДПЛАТА НА ПРОМІНЬ

Use this form for a new or renewed subscription for yourself or for a new subscription for a friend/relative.

New Subscription ❒ Renewed Subscription ❒ Gift for a friend ❒

Name of Subscriber ______________________________

Address ______________________________

City ____________ Province _____ Country ____________ Postal Code ____________

Phone Number ______________ E-Mail ______________

If gift, please indicate from whom ______________________________

Cheque or money order enclosed in the amount of $ ______ for ______ year(s)

Canada $25 per year; USA $50 per year. У Канаді $25 річно; у США $50 річно.

PROMIN - 10611 - 110 Avenue Edmonton AB T5H 1H7

З нагоди
СВЯТ РІЗДВА ХРИСТОВОГО
і НОВОГО РОКУ

Посилають найкращі побажання членки відділів:

- **С.У.К. ім. Святої Ольги в Верноні, Британська Колумбія**
- **Жіноче Товариство Церкви св. Андрея в Едмонтоні, Альберта**
- **С.У.К. ім. Святої Анни в Едмонтоні, Альберта**

Нашим Церковним Ієрархам і Духовенству,
Центральній Управі і
Провінційним Екзекутивам С.У.К.,
Членкам і їх родинам по всіх відділах С.У.К.,
Редакції журналу "Промінь" і його читачам,
Та всьому Християнському Народові по світі!

ХРИСТОС РОЖДАЄТЬСЯ!
СЛАВІМО ЙОГО!

(Подали Референтки Променя: Павліна Кіндрачук і Маріяння Остапчук та Марія Ничипорук)

Christmas Greeting Donations:

- UWAC St. Andrew's Ladies Auxiliary, Edmonton, AB $ 200.00
- UWAC St. Anna's Branch, Edmonton, AB $ 100.00
- UWAC St. Olha Branch, Vernon, BC $ 50.00

SUS FOUNDATION OF CANADA
Established 1965

SUS Foundation of Canada is dedicated to the advancement of education and the preservation of Ukrainian Culture in Canada. Grants in excess of $1,500,000 have been awarded to the:
Institutes
Museums
Youth Programs
Children's Camps

Every dollar donated strengthens our ability to increase funding in your community.

www.susfoundation.ca
or
SUS FOUNDATION OF CANADA
620 Spadina Avenue
Toronto, ON M5S 2H4

THE UKRAINIAN CANADIAN FOUNDATION OF TARAS SHEVCHENKO

Helping Ukrainian Canadians since 1963

What does the SHEVCHENKO FOUNDATION represent?

- commitment to community
- financial assistance for cultural development
- sound administrative management
- security and stability
- an investment in community growth
- a lasting legacy for future generations

Support the Shevchenko Foundation so it can continue supporting our community!

www.shevchenkofoundation.com
or contact
Ukrainian Canadian Foundation of Taras Shevchenko
202-952 Main Street Winnipeg, Manitoba
R2W 3P4 Tel 1-866-524-5314

CIX! Hello Leona,

Thank you for highlighting the issue of our youth camps to Promin readers in your most recent issue. We feel it is critical all members of our Ukrainian Orthodox Community be aware of our successes and challenges in continuing to provide this important programming for our youth.

As chair of the St. John's Institute Board, I do want to clarify a couple of points in your editorial.

First, it is not the water quality around Pigeon Lake that has driven the SJI Board to shut down facility operations; the issue comes down to resources. You are correct that the facility does require significant repair and maintenance in order to be a safe and revenue-generating venture. In order to get the property to that state, SJI requires significant funds and staff resources to plan, fix and maintain the camp. These are resources we simply don't have and when considered in the light of our organization's vision and mission, we have come to the conclusion that operating a camp facility at Pigeon Lake would be a venture we could no longer pursue. We have put the option out to the Edmonton area Ukrainian Orthodox community to purchase or lease the property and pursue the required repairs and development if they feel they have the will and means to revive the property into a revenue generating one. Those discussions are currently ongoing.

However, our camp Bar-V-Nok camp program is indeed thriving! We have successfully held this program for decades, including at a neighbouring facility on Pigeon Lake for the past two years. We had around 90 campers this past summer who had a fantastic time discovering their faith and culture and developing lifelong friendships. I'm sure our excellent directors, Deacon Anton Lakusta and Ron Bayda, would be more than happy to provide you a small written report, with many pictures, on the camp program for a future issue of Promin.

Finally, as I alluded to above, the efforts to revive the property are being coordinated by the larger Ukrainian Orthodox community in the Edmonton area, notably through the Council of Ukrainian Orthodox Churches of Edmonton (CUOCE). Dr. Ernie Skakun is the current chair. Offers of financial or other assistance to that effort are more appropriately directed to either the CUOCE or Anton Lakusta.

Thank you very much, and please don't hesitate to ask if I can clarify anything further.

Tania Mysak
Chair, SJI Board

To Promin,

Further to your notice about a National CYMK Organizer being chosen, I would like to share some of my thoughts.

When the children of Orthodox families do not have meaningful community activities that they undertake as a rite of passage at various ages, their time and attention go to school, sport and I-pad demands.

In our congregations, the youth are not making church attendance and religious practices a priority.

The art of speaking two or three languages is a luxury in Canada.

Today's economic situation necessitates that a family's time and finances first go towards helping the children get an education and later, skills in a trade or profession.

Children are a valuable community asset. To train young adult volunteer leaders and rotate them every three or four years is a huge challenge. The support of meaningful publications for the various age groups is a must. Financial support for Ukrainian Orthodox churches and for USRL affiliates must meet the budgeted demands for nurturing our youth and young adults.

Everyday reports show that, rather than volunteering, the use

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

of drugs is filling the vacuum in young lives. Social pressures are sometimes overwhelming for our teenagers.

When congregation attendance numbers are falling to a point that eight or ten senior adults are responsible to maintain the spiritual life of their Ukrainian Orthodox community, we have a serious problem.

The Ukrainian Orthodox community has to take the initiative in assessing its numbers and circumstances and must plan meaningful activities to develop youth participation.

From 1953 to 1955, I served on the Alberta Provincial CYMK Executive when Bill (William) Mukanik was the Provincial President. He was my mentor in youth training. We printed the CYMK "Vyklyk" for our regional members. He was Betty Corlett and Krista Ketsa's father and Dobr. Erin Haugen's grandfather. The summer camp report on Kiev's K Hi is phenomenal, eye-opening and an example of what should be done to promote Orthodox spirituality.

Love your Promin! My wife, Ann, and I enclose a donation to the magazine.

Gerald and Ann Metrunec,
Managers of an Organic Farm
Leoville, Saskatchewan

Hello, Cooks!
Do you have too many tomatoes, zucchini or onions? Problem solved:

Shred zucchini matchbox style. Put about 2 tsp. olive oil to 2 cups shredded zucchini in an eight-inch frying pan. Top with 2 tbsp. sliced onion and one cup or less diced tomatoes (ripe, green or partly green will do). Add pepper to taste. Salt and sugar can also be added to taste (optional). Steam over medium heat for about five minutes.

A perfect complement to breakfast, lunch or dinner!

Buy zucchini when on sale during the winter months. Shred and freeze for use at a later date. The onions and tomatoes can also be diced and frozen for future use.

Additionally, I served this soup to the members of my Branch at a monthly meeting and they all wanted the recipe.

Dill Pickle Soup
4 cups chicken or vegetable stock
2 large potatoes, peeled and cubed
1 cup celery, chopped finely or grated
Cook the above until soft.

5 medium dill pickles (4 to 5 inches long-homemade are best!)
2 medium carrots, finely chopped or grated
Process in a food processor until fine. Stir into the initial mixture.

1 cup milk
1/4 cup flour
Whisk together until smooth and add to soup. Cook and stir until thickened.

2 tbsp. finely chopped fresh dill or dried dill
2 tbsp. finely grated cheese
2 tbsp. whipping cream
Add to soup and stir well. Heat through.
Serve hot.

Enjoy!
Eustine Kereliuk,
Two Hills, Alberta

Dear Leona,
My husband and I both enjoyed our anonymous moment of fame as one of the couples that met at Camp Bar-V-nok (your last editorial)! Thanks for the memory!

Betty Faryna
Victoria, BC

Dear Editor,
Please find enclosed our annual Christmas greeting contribution. Again, I must tell you how much I enjoy Promin—it's the greatest publication—so much of everything! Христос Раждається! Славім Його!

Pauline Kindrachuk,
Promin Convenor
Vernon, BC

Promin,
Enclosed please find my Promin renewal. I was the winner of a one-year free subscription last year, having guessed that Rudyard Kipling was the author of the poem "If" which appeared in your magazine in Ukrainian translation.

Бажаю усім кріпкого здоров'я!

Катруся Колісник Міюшкевіч
Флорида, США

Dear Betty,
Thank you for conversing with my husband, Orest, today. Promin brightens my day and continues to brighten my home. I am enclosing a donation in memory of my aunt, Savella Stechishin, one of the illustrious founders of the Ukrainian Women's Association of Canada. May her memory be eternal!
And thank you so much for an inspiring publication.

Roma Gauk
Edmonton, AB

Dear Readers of Promin,
Thank you to the subscribers that have given me positive feedback on my gardening articles. I always enjoy your comments.

I am writing to answer a few questions about making sauerkraut, in response to a few inquiries about why the cabbage is soft or why the cabbage is not curing. According to the Joy of Pickling, Linda Ziedrich states that problems occur when we use either too little pickling salt or too much pickling salt.

When shredding cabbage, we should have a ratio of three tablespoons salt to five pounds cabbage. If we do not use enough salt, the cabbage will have a soft texture. This can also happen if we don't mix the salt evenly throughout the cabbage. If the temperature is too warm during curing, the cabbage will become soft.

If we use too much salt, the cabbage will not ferment. This is possible in the recipe called "Sauerkraut Leaves in Brine of Water" that I included on page 22 in my article published in the October 2015/November 2015 issue of Promin. The weight of the cabbage in that recipe is not given. In that recipe, one cup of coarse salt is boiled in 20 cups water, half a cup of vinegar and half a cup of sugar. If we have only five pounds of cabbage and a double recipe of the above brine, then the ratio of cabbage to brine will be too high.

In my conversations with friends who use this method, I have learned that the amount of liquid added should only be about three quarters of the way up from the bottom of the container. When a weight is applied on the cabbages in the container, the cabbage will soften in a day or so. The liquid will then cover the cabbage in the container. If anyone has the exact ratio of the weight of cabbage to the brine solution, please write to the editor.

Vivian Skakun, Edmonton, AB
Promin Columnist "For the Love of Gardening"

Keep up the good work!

Elaine Nychyk,
UWAC North Battleford,
Vice-President
North Battleford, SK

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

10731 - 126 Street,
Edmonton, AB, T5M 0N9

News from Lesia Perritt, UWAC National President

Annual Report
August 8, 2015-August 8, 2016

В імені краєвої управи Союзу Українок Канади, сердечно вітаю Ієрархів і Духовенства, Добродійок, членів Української Православної Церкви Канади (УПЦК) і організацій, і всіх наших читачів, з нагоди Різдв′яних Свят. Хай святкування Різдва Христового, Нового Року і Богоявлення принесе усім вам радість і мир. Христос Рождається! Славім Його!

Ця публікація Променя, проводить нас через Прихід Христа і Різдв′яний сезон. У цей час наші членкині Союзу Українок планують Свята, готують календарі з подіями на наступний рік, і відбули, або скоро відбудуть свої річні збори. Спасибі всім минулим та нововибраним екзекутивам і членкиням Союзу Українок, за вашу відданість і вартісну працю. Ми знаємо, що ви часто провадите в ваших парафіях всілякі добродійні діла. Бажаю Вам Божого благословення та міцного здоров'я на многих літ і на продовження цінної праці!

On behalf of the UWAC National Executive, I wish our Hierarches and Clergy, Dobrodijky, our faithful members of the Ukrainian Orthodox Church of Canada (UOCC) and lay organizations, as well as all our readers, a blessed Christmas season! May the celebration of the Nativity of our Savior Jesus Christ, the New Year and Theophany bring you and your loved ones, great joy and peace. Christ is Born! Let us Glorify Him!

This December/January issue takes us through Advent and the Christmas season. During this time, our members plan Holy Day celebrations, prepare event calendars for 2017, and have held, or soon will hold their AGM′s. Thank you to all UWAC past and newly elected executives and members for your dedication and work, as well as for mentoring others to carry on. We know you are at the forefront in organizing activities within your parishes for numerous benevolent initiatives. May you receive God′s blessing for many years of good health and continued valuable work!

There′s Still Time

In compliance with Resolution 3 of the UWAC National Convention 2015, we are still accepting submissions describing the celebration of a Holy Day or some other event in your Parish. Although our Holy Orthodox teachings do not change, parish celebrations or observances are affected by cultural and regional differences. Let us showcase and honour these differences by compiling and publishing various events. Be sure your branch is included! Select an event or holiday in your parish, include the significance and describe the festivities or observances. Include photos and related biblical readings or references to Saints, if applicable. If any supporting information is taken from print sources, be sure to provide a list of references. As soon as possible, please send your information to your provincial executive who will guide you, if necessary, and review all submissions before forwarding them to the national executive.

National Youth Organizer

At our biennial USRL Convention in Calgary in August, 2015,

SUS Foundation of Canada proposed the hiring of a National Youth Organizer providing that USRL component organizations each pledged $10,000 to maintain such a position. The motion was passed. The UWAC National Executive is appealing to our branches to financially assist in this initiative of drawing our children, youth and young adults closer to their Orthodox faith and Ukrainian cultural roots. Please consider designating some of your hard-earned funds to the UWAC National Office in support of maintaining a National Youth Organizer.

We are delighted that the position of National Youth Organizer is filled by Christina Kowalenko. Her biography is included in this issue. Christina will be assisting us in mentoring our youth; however, it is our responsibility to create a welcoming parish community in which to gather young people. We can invite them to hold candles, prepare and serve food, clear tables, sell baked goods, design a website, act as greeters, distribute leaflets, attend workshops, play an instrument, share their experiences, assist in Church school, be an acolyte or myrrh bearer, do a reading or hold the bowl of antidoron at the end of the service. The possibilities are endless. When a young person (or any adult) feels valued, needed and appreciated, they will thrive in our Ukrainian Orthodox community. We lead by example; our gestures of friendliness, acceptance and unconditional love are what Christ would expect from all of us.

Conventions

Fall has been a busy time for Conventions and Assemblies. On September 24, Manitoba Ukrainian Self Reliance League (USRL) held its Provincial Convention in Winnipeg with the theme "The 125th Anniversary of Ukrainian Settlement in Canada". I was pleased to be invited to participate and provided a report of the activities of the National Executive, as well as a summary of the Anketa submissions for 2015. Thank you to the Manitoba Provincial Executive and branches for your work, reports and participation. Congratulations to the incoming Provincial Executive under the continuing leadership of Dobr. Orysia Ehrmantraut. All USRL delegates also heard from a panel about the experiences of each of four waves of Ukrainian immigrants who experienced hardships and challenges of different degrees and circumstance. These were enlightening, moving and sometimes humorous presentations in keeping with the convention theme.

The UCC Triennial Congress with the theme "Engage, Inspire, Empower" took place from September 29 to Oct.2 in Regina. The Ukrainian Women's Association of Canada was well represented with delegates attending from across the country: Gail Chez, Vernon BC; Dobr. Orysia Ehrmantraut, Winnipeg MB; Zora Jackson, Ottawa ON; Cecelia Kachkowski, Saskatoon SK; Carla Kozak, Edmonton AB; Daria Olynyk, Toronto ON; Natalie Ostryzniuk, Regina SK; Lesia Perritt, Edmonton AB; Darcia Moskaluk Rutkay, Toronto ON; Dr. Lelia Sulyma, Toronto ON; Gwen Warnyca, Regina SK. A few Soyuzanky also represented other Ukrainian organizations from various provinces. Thank you to Zora Jackson of Ottawa who graciously accepted the position of UWAC representative to UCC for 2016-2019. There were numerous breakout sessions on inspiring topics held concurrently during the congress. Summaries of these will have been sent to branches. A gala banquet and concert with many performers from across Canada was held in celebration of the 125th Anniversary of Ukrainian Immigration to Canada.

High level delegations were present from both Canada and Ukraine. Many of the following dignitaries addressed the over 250 delegates, among which were a significant proportion of young adults. Hon. Ralph Goodale, Hon. Stйphane Dion, Hon. Chrystia Freeland and Hon. MaryAnn Mihychuk; Senators Raynell Andreychuk, Denise Batters and Pana Merchant; MPs Borys Wrzesnewskyj, Yvan Baker, Andrew Scheer, and Cathay Wagantall; His Excellency Roman Waschuk, Ambassador of Canada to Ukraine; Her Honour the Honourable Vaughn Solomon Schofield, Lieutenant Governor of Saskatchewan; Hon. Corey Tochor and Hon. Greg Ottenbreit, of the Saskatchewan Legislature; His Worship Mayor Michael Fougere, Mayor of Regina. Speakers from Ukraine were Stepan Kubiv, First Deputy Prime Minister and Vyacheslav Kyrylenko, Deputy Prime Minister; Vadym Prystaiko, Deputy Minister of Foreign Affairs and His Excellency Andriy Shevchenko, Ambassador of Ukraine to Canada.

Continued on page 6.

Participating as well were His Eminence Metropolitan Yuriy, Most Reverend Bryan Joseph Bayda, Bishop of the Ukrainian Catholic Eparchy of Saskatoon; Ken Krawetz, former deputy Premier of Saskatchewan; and Natalie Jaresko, Former Minister of Finance of Ukraine.

Powerful messages of unity between Canada and Ukraine were expressed. In all matters concerning what needed to be done at home and abroad, the phrase became "Беріть і робіть!" Loosely translated, "Take it on and do it!" Among his closing remarks, Paul Grod, UCC president re-elect stated, "If you have criticisms, please be prepared to work." This statement could be applicable to members of organizations everywhere.

Anketa/Questionnaire Submissions

In January, each UWAC Branch will be receiving a copy of the Anketa form. The deadline for submitting your Anketa/Questionnaire is March 31, 2017. The UWAC National fiscal year ends in May. Please understand that the National Executive needs time to transpose all statistics on spreadsheets, tabulate and disperse funds to the Provinces before our books close in May! Adherence to the March 31 submission deadline is especially critical, as the USRL Biennial Convention is scheduled for August 10 to 13, 2017 in Winnipeg, Manitoba. The UWAC financial report, its auditing, as well as other reports will need to be compiled and published on time.

Thank you

A special thank you is extended to Lauretta Saik of Edmonton who designed and sewed a thick vinyl carrying case with Velcro closure for our UWAC National flag. Not only did she volunteer her time and sewing expertise, but she also donated all of the materials used in its construction. Thank you, Lauretta!

Lesia Perritt, President

Erin Haugen
Visual Artist

Facebook:
www.facebook.com/erin-haugenart

St. Paul, AB
587-252-3410
ehaugen@hotmail.ca

CHRISTMAS CARDS AVAILABLE

Right: *Hilda Ewanec with Betty Corlett*

NEWS FROM OUR BRANCHES

LESIA UKRAINKA BRANCH AT ST. ELIA

Edmonton, AB

In 1999, the "Year of the Older Person", Mary Shewchuk initiated a program of honoring our members in the year of their 80th birthday. To date we have honored 56 women. The one 80 year old honored this year was Hilda Ewanec.

Hilda was born October 14, 1936 in Myrnam, AB to parents John and Sophia Wakaryk. She is the youngest of four daughters. Sadly, two of her sisters have passed away. On July 12, 1955 Hilda married Bill Ewanec in Holy Trinity Ukrainian Orthodox Church in Myrnam; the ceremony was performed by Rev. Father Stephan Hredil.

Hilda and Bill have two children; Darlene and David (married to Tammy in November 1988). Hilda's grandchildren are Mark (married to Adriana Santos in September 2016) and Debbie (getting married in June 2017 to Matt Clarke).

Hilda does many, many things for St. Elia Church. She is part of the church sisterhood which looks after changing linens, distributing candles on Sundays, cleaning and other items as required. She is responsible for the flower beds and is an important part of the bake sale committee. She captains a fellowship lunch as well and donates all of the groceries. Any big or little thing that needs to be done around the church, Hilda is always right there to help.

Annual Appreciation Banquet 2016

Our annual UWAC Appreciation Banquet for members and supporters was held at the

Clockwise from top left:
Cheryl and Ashley Ploof; Mary Shupenia with Betty Corlett; Mary Sawchuk with Betty Corlett; Helen Hayduk with Betty Corlett.

Highlands Golf Course on June 16. There were 41 in attendance The large bus which transported us from the church to Highlands was unable to maneuver the road down the hill to the front entrance so it was a lot of fun to watch some of our members (purses and canes in hand) being chauffeured one at a time by golf cart from the parking lot to the clubhouse! The "chariot" drivers were young, handsome golf pros from Highlands. We were entertained by Phyllis Charuk's daughter, Cheryl Ploof and granddaughter Ashley Ploof.

At the banquet, women reaching membership milestones were recognized and presented with the appropriate add-on for their Smoloskyp pin. This year, 10 year Lesia Ukrainka awards were presented to: Helen Hayduk, Tatiana Popowych, Mary Sawchuk, Lesia Shewchuk, Mary Shupenia, Dobr. Natalya Shyyan, Peggy Tanasiuk and Linda Zaplotinsky. Some of these women became our Soyuz members by transferring from rural branches.

The UWAC Lesia Ukrainka Branch at St. Elia was organized in November, 1958 with 26 members. Three original members remain: Laura Brodyk, Helen Dzura and Nancy Demchuk. In October 2016, our membership is 58 women.

Submitted by Mary Shewchuk and Anne Doskoch with a donation from UWAC, Lesia Ukrainka Branch at St. Elia Ukrainian Orthodox Church in Edmonton, AB.

Above: (L-R) Stella, Nikiforuk, Elsie Pluta, Sylvia Charko, Thelma Lewchuk, Olga Nikiforuk, Sally Lazarowich and Ann Ewanchuk

North Battleford, AB

NORTH BATTLEFORD UOCC PARISH HONORS UWAC LADIES

2016 has been a very big year for the Canadian Ukrainian community and there is a lot to be thankful for. The community is celebrating 125 years of Ukrainian settlement in Canada, 25 years of independence in Ukraine and the 90th Anniversary of the Ukrainian Woman's Association of Canada (UWAC).

As Ukrainians were immigrating to Canada 125 years ago, they could see that Saskatchewan had little to offer aside from land. Little by little, farm houses, barns and corrals were constructed; farm land was cultivated and livestock grew. Faith was also a very important part of life. The next step was to build formal gathering places for people to meet and socialize. Soon community halls started to pop up on the prairie landscape. These halls were used for worship and social gatherings, such as dances and suppers.

In the 1920's, the Ukrainian pioneering women of the prairies wanted to help build this new land that they now called home. They wanted to be a part of the endeavor of building community halls and domed churches, many of which still stand in rural settings. They helped furnish them, beautified and maintained them.

In 1926, a committee was formed in Saskatoon to initiate an independent Ukrainian women's organization in Canada. It had two objectives. The first was active public service work in Canada. This organization was to promote Ukrainian culture through Ukrainian schools, literary papers and art. The second objective was to help the Ukrainian people back in the old country of Ukraine; to support and assist them in their fight for freedom.

Ukrainian culture became the cornerstone of the Ukrainian Woman's Association of Canada. The Ukrainian language, faith and traditions were very important to preserve.

The Lesia Ukrainka Branch (named after a famous Ukrainian poet) in Dominion/Redfield was founded in 1927. In the first year, the branch had an income of $122.75 and expenses of $35.00. Thirteen dollars was given to the National Executive of

UWAC and $18.00 went to the Red Cross. Membership fees were only $0.25! In 1931, the Canadian Pacific Railway was built through the district where two small towns were located, Whitkow and Redfield. This split the women's organization and parish. Members of the northern part of the district joined Whitkow branch (named Olha Kobylianska). The remainder of the ladies stayed with the Lesia Ukrainka branch. In 1997, the branch of Lesia Ukrainka formally disbanded, but the six parish church ladies that remained vowed to still work together for the church.

In 1928, the Olha Kobylianska Branch (named after a Ukrainian writer/author) in Whitkow was established. To help fundraising efforts, the women organized bazaars, dances, family suppers and had bake sales. In 1938, admission to a dinner was $.025 and, in 1940, a dime was admission to get into a dance. Like other branches, the women's organization provided banners, vestments for the priest, rushnyky, candelabras and collection plates for the church. The Whitkow branch of the ladies organization ceased to exist in 1998.

The Olha Basarab Women's Association in Glaslyn was organized in 1932. In 1933, the organization formally joined the National UWAC. Also in 1932, the Glaslyn community built its own church. The women supported this venture and donated considerable funds, sewed and embroidered rushnyky, bought pews and carpet. The local branch also encouraged the commencement of Sunday school and youth organization.

The women's association of Olena Pchilka was formed in North Battleford in 1950. This branch formally joined the National Association in 1951. From the beginning, the members considered the needs of the local church their prime task. The ladies' organization was very active in sponsoring annual festivities such as Mother's Day, St. Nicholas Concerts, Thanksgiving and Taras Shevchenko's anniversary. In present day, the members of the local UWAC along with help from additional parish members (the men) are very busy with fundraising efforts for the church through the sales of pyrohy (perogies), holubtsi (cabbage rolls) and borshch.

On Sunday, October 2, 2016, the St. John the Baptist Ukrainian Orthodox Church in North Battleford celebrated these three milestones of the Ukrainian community in accordance with their Thanksgiving Divine Liturgy and luncheon. To highlight the 90th anniversary of the Ukrainian Woman's Association of Canada, eight ladies were honored for their long time dedication and service as members of this association. These ladies were Sylvia Charko, Annie Ewanchuk, Natty Hawryliw, Sally Lazarowich, Thelma Lewchuk, Olga Nikiforuk, Stella Nikiforuk and Elsie Pluta. These ladies have a combined total of 486 years of service!

Thelma Lewchuk joined the Olena Pchilka Branch in 1970 with 46 years of service. Natty Hawryliw joined the Olha Basarab Branch in Glaslyn in 1960. After retiring in North Battleford, she joined the local North Battleford branch in 1983 giving her 56 years of service. Stella Nikiforuk joined the Lesia Ukrainka Branch in 1954 and then joined Olena Pchilka branch in 2009, once she and her husband retired in North Battleford. Olga Nikiforuk was also part of the Lesia Ukrainka Branch and she joined in 1950. Again, once retiring to North Battleford, she joined the Olena Pchilka Branch in 2009 for a total of 64 years of service. Also with 64 years of service, Elsie Pluta joined the Dominion/Redfield (Lesia Ukrainka) Branch in 1952 and then in 2002 joined the North Battleford Women's Association. Sylvia Charko started out in Whitkow with the Olha Kobylianska Branch in 1951 and then joined North Battleford in 1958 with a total of 65 years. Sally Lazarowich joined the Olena Pchilka Branch in 1951 with 65 years of service. Ann Ewanchuk joined the Olha Kobylianska Branch in Whitkow in 1950. She joined the North Battleford Branch in 1998 with a total of 66 years.

Presently, the UWAC Olena Pchilka Branch in North Battleford is small with 13 members. With all those years of service, it is amazing that the eight ladies honoured continue to contribute to the work of the church! A huge thank you to these hard-working and dedicated women for all the work they have done and are doing. May God bless them!

Tracey Mamprin

Left: Row 1 (L to R): Ester Mosychuk, Vivian Skakun, Viccy Zukiwsky
Row 2: Hope Ungarian
Missing from the picture are: Linda Dary, Sylvia Gray, Natalie Karbashewski and June Gushaty.

ST. ANDREW'S UKRAINIAN ORTHODOX LADIES AUXILIARY

A BRANCH OF UKRAINIAN WOMEN'S ASSOCIATION OF CANADA

On September 19th, 2016 at our 55th Annual General Meeting the following members were recognized for their many years of service. Linda Dary – 25 years, Sylvia Gray – 40 years, Natalie Karbashewski – 40 years, Vivian Skakun – 40 years, June Gushaty – 50 years, Ester Mosychuk – 50 years, Hope Ungarian – 50 years and Viccy Zukiwsky – 50 years. Each recipient was introduced with a short biography and presented with a certificate, pin and a long stemmed rose, for her years of service.

We appreciate the tireless dedication and commitment that these individuals have given to UWAC, St. Andrew's Ladies Auxiliary and to St. Andrew's Parish. May God grant them continued good health.

Marion Ostapchuk,
Promin Convenor

Johanna Dzenick,
President

***Above Right: Row 1 (L to R):** UWAC National President, Lesia Perritt; UWAC Dominika Ohienko Branch President, Dobr. Teresa Domaradz; Very Rev. Archpriest Michael Domaradz; UWAC National Past President, Dr. Geraldine Nakonechny. **Rows 2 and 3 (L to R):** Gloria Shewchuk, Mary Rogoza - President UWAC Waskatenau, Diane Pysyk, Mary Pisarewski, Olga Sworin, Audrey Shapka, Alexandra Kuzyk, Jeannette Onischuk, Irene Luchka, Joyce Karvonen, Sophie Rogoza, Laura Onischuk.*

UWAC Dominika Ohienko Branch ANNIVERSARY

On September 18, 2016, the UWAC Dominika Ohienko Branch of the Lac La Biche Parish District in Alberta celebrated its 15th Anniversary. The event began with a Divine Liturgy celebrated by the Very Rev. Archpriest Michael Domaradz at the Holy Transfiguration Ukrainian Orthodox Church in Grassland. A panakhyda was also held in memory of reposed members. Participants gathered at the Grassland Community Centre for dinner prepared by members, followed by a program.

Dobr. Teresa Domaradz, UWAC Branch President, welcomed all members and guests. She spoke of the unique name of the Branch, which honored the wife of His Eminence Metropolitan Ilarion of blessed memory. Lesia Perritt, National UWAC President, offered greetings on behalf of the National Executive, provided a brief history of the Ukrainian Women's Association of Canada and summarized the work and generosity of branches across Canada. Lesia presented Dobr. Teresa with a Branch certificate to commemorate the 15th Anniversary. Diane Pysyk, Secretary of the UWAC Provincial Executive, brought greetings on behalf of Vivian Skakun, Provincial UWAC President and Executive. Father Michael spoke of the legacy left to the Ukrainian Orthodox Church of Canada by the late Metropolitan Ilarion, who served from 1951-1972. Members of the UWAC Dominika Ohienko Branch displayed their handicrafts of pysanky and quilt making, as well as a collection of crafts from Ukraine.

Lesia Perritt with Dobr. Teresa Domaradz

90-літній ювілей відділу "Доньки України" в Монтреалі

Цієї осени, Його Преосвященство, Владика Андрій, взяв участь у спільному святі громади Катедри св. Софії та Союзу Українок Канади, відділ "Доньки України" в Монтреалі. Це було дев'яностоліття цих двох установ. Членки горді того, що вони спільно досягнули разом зі своєю парафією. Наша церква є наша матір, а ми її доньки - "Доньки України". Будемо далі співпрацювати на наш дальший розвиток.

Господиня вітала всіх присутніх, а особливо, сестер Союзанок відділу Софії Русової з Лонґбренч, Лесі Українки з Оттави та сусідньго Відділу Св. Покрови. Також привітала членок бувших відділів, які далі докладають свої сили на добро своїх церков. Вітала всіх членок інших українських жіночих організацій Монтреалу, котрі прибули.

A joint celebration of the 90th Anniversary of the founding of St. Sophia Ukrainian Orthodox Cathedral and the UWAC Daughters of Ukraine Branch in Montreal took place this fall. Members of the Branch are proud of the mutual accomplishments of their branch and parish. "The Church is our mother, and we are her daughters, Daughters of Ukraine."

The Mistress of Ceremonies welcomed guests to the celebration, especially the members of sister branches of the UWAC—Sophia Rusova from Longbranch, Lesia Ukrainka from Ottawa and Soyuzanky from the neighbouring parish of Sviata Pokrova. A special welcome was also extended to the many ladies representing other Montreal women's organizations.

Коротка Історія нашого відділу Союзу Українок Канади Доньки Ураїни

Святкуючи 90-ліття нашого відділу разом і з 90-літтям Громади Святої Софії, треба хоч коротко передати працю нашого відділу, котра почалася 10-го вересня, 1926 року. В цей день на заклик Добродійки Леонії Слюзар, було засноване жіноче товариство під назвою "Православне Сестрицтво". 29-го грудня, 1926 року, відбувся з'їзд в Саскатуні, де було засновано "Союз Українок Канади", і наше сестрицтво приступило до цієї Української Всеканадської Православної Організації у 1927 році під назвою відділу "Доньки України".

Ці перші піонери не мали можливости набути освіту, але взялися до праці помогти набути церковне приміщення і розвинути не лише церковну діяльність, але й культурно-освітну.
Це не було легко, бо членкині були з різних частин України, де були різні звичаї, але через єдність і любов до свого, вони свою мету досягнули. Не було жодної громадської імпрези в чім жіноцтво не брало б участь. Заснували українські і недільні школи, співали у церковних і жіночих хорах, стали членами церковних управ і багато інших. На Різдв'яну Кутю, Спільне Св'ячене і на Громадський Празник, приносили каструлі і ростери голубців та інші страви з дому на трамвайях, щоби разом святкувати. Пам'ятаймо, що тоді ніхто не мав авта.

This short history is divided into four stages. In the first instance, on September 10, 1926, our founding President, Dobr. Leonia Sluzar, invited the women of the parish to join an "Orthodox Sisterhood." On December 29, 1926, a Convention in Saskatoon established the Ukrainian Women's Association of Canada. In 1927, our "Orthodox Sisterhood" joined this national organization with the branch named "Daughters of Ukraine". The members came from different parts of Ukraine and had different customs. However, they had a united vision of love for their church and culture. They set about helping to finance their church, establishing Ukrainian and Sunday Schools, and singing in the church choir. Despite not having cars, they would bring roasters of "holubtsi" and other prepared food from home to *supply Christmas Eve, "Spilne Sviachene" and*

Saint's Day meals for the church congregation.

Другий етап почався коли молодші жінки й дочки перших піонерок почали перебирати провід нашого відділу. Анастазія Ковальчук і Галина Мельник, обидві дочки піонерок (Анни Мокринської та Клавдії Випрук), стали головами відділу. Всі продовжували працю своїх матерей і почали розповсюджувати українську культуру по загально-канадських оточеннях, як "Cancer Society, Red Feather, Handicraft Guild, Red Cross, Montreal Local Council of Women" і багато інших.

A second period of history began with the daughters of the original pioneer members of the Branch. They took over from their mothers and began to disseminate information about Ukrainian Orthodox culture by interacting with and supporting Canadian organizations such as Red Feather, Montreal Local Council of Women, Cancer Society and many others.

Третій етап почали жінки котрі прибули до Канади після другої світової війни і ті котрі народилися в Канаді. Поміж новоприбулими були Галина Сенишин, Зоя Роніш й багато інших. Це були жінки з вищою освітою; мали ширше знання культури і шукали різні способи покращити діялність відділу. Почалися модерні імпрези як базарі, покази моди та чайні приняття для придбання фондів для своєї організації та громади. Український Музей був заснований при громаді. Від самих початків, наша мета була і далі є співпраця з церковним зарядом, помогти фінансово підтримати нашу громаду. Наші членки працювали і далі докладають всі зусилля в цьому. За останніх 15 років, наш відділ подарував церкві понад $200,000. Обов'язково згадати і подякувати всім членам нашої громади котрі помагають нашому відділу коли ми просимо поміч. Без них не було б вареників ні пасок до Великодного Базару, ні успішного Фестивалу. Шире Спасибі Всім Вам!

Post-World War II immigrant women joined those already born in Canada in the third phase of the Branch's history. These women had a broader knowledge of culture and incorporated new activities into our branch. Bazaars, fashion shows, embroidery lessons, teas, etc. were introduced. Our members put all their efforts into working with the church executive to financially help the congregation. We continue to do so. In the last fifteen years, our branch has donated over $200,000 to our church, while also giving to other institutions. We also must acknowledge all parish members who help us when asked. Without them there would be no "pasky" for the Easter Bazaar or "varenyky" for the Ukrainian Festival.

Наші членки були вибрані до Крайової Управи С.У.К. як референтки кілька разів.
Два рази члени нашого відділу перебрали провід Східньої Екзекутиви Союзу Українок Канади, яка включає відділи в провінціях Онтаріо і Квебек. Галина Сенишин була головою від 1974-1978. Маруся Венґер очолювала від 1996-2002. Склад обидвох Екзекутив був від наших членок "Доньки України" та відділів "Лесі Українки" Оттави та при Громаді Св. Покрови.

Our members have also served as Conveners in our National Executive as well as taking on the leadership of our Eastern Executive (Quebec/Ontario). Halyna Senyshyn served as President from 1974-1978, and Marusia Wenger from 1996-2002. Executive members of these terms included women from our Daughters of Ukraine and the Lesia Ukrainka (Sviata Pokrova and Ottawa) branches.

Тепер маємо четвертий етап історії відділу. Багато наших членок—це жінки старшого віку. На жаль, молоді жінки не вступають в наші ряди, але ніколи не відмовляють помагати нам. Особливо щира подяка Іванці Стасюк, котра організує свої приятельки і вони все нам встають до помочі. Наш Союз Українок Канади, є найстарша українська жіноча організація в Монтреалі. Спільна громадська праця це наша сила, і наша мета є скріпити та покращати наш відділ. Заохочуємо молодих жінок вступити в члени і до праці з нами, щоб наш відділ дочекав святкувати своє 100-річчя.

In the current fourth period of our history, our membership consists mostly of elderly ladies who, fortunately, still are active and like to help. Sadly, younger women are not joining us. We are, however, thankful to a number of young women who never refuse our requests for help. Our branch of the UWAC is the oldest women's organization in Montreal. We encourage younger women to become *members and help us reach our centennial.*

Left: Front row : L –R *Olga Pineau, Alice Hryckowian, Ann Lach, Halia Humeniuk, Marusia Wenger, Halina Waverchuck, Jennie Pidwysocky, Antonina Bawer, Ludmila Kocherha, Anna Hryckowian, Sophie Ostapchuk.* ***Middle Center:*** *Mary Tekela, Oksana Hunko, Sophia Olianska Maria Zalewska.* ***Top Row: L-R:*** *Dobr. Ludmila Popowych, Olia Kowcz, Olya Narepecha, Vera Nalywajko, KseniaSamoluk, Eugenia Kindrat.*

We send best wishes to Ukraine on its 25 years of Independence and greetings to Canadian Ukrainians on 125 years since the first Ukrainian Settlers came to Canada.

God Grant Us Many Years!

Поздоровляємо всіх з святами 125 років поселення Українців у Канаді та 25 років Незалежности України. Бажаємо всім найкращих успіхів, а нашій громаді дочекати 100 років існування.
Щасти Нам Боже!

Маруся Венґер
Секретарка

БУВШІ ГОЛОВИ відділу ДОНЬКИ УКРАЇНИ - PAST PRESIDENTS

Основоположниця	*добр. Леоніа Слюзар*	*Founder*	*Dobr. . Leonia Sluzar*
	Катерина Випрук		*Kateryna Wypruk*
	Теофілія Дяковська		*Teofilia Diakowska*
	Михайліна Нєма		*Mychalina Niema*
	Анастазія Колісник		*Anastasia Kolisnyk*
	Марія Томащук		*Maria Tomasczuk*
	Анастазія Демитрак		*Anastasia Demytrak*
	Галина Мельник		*Halyna Melnyk*
	Анастазія Ковальчук		*Anastasia Kowalchuk*
	Оля Реґуш		*Olia Regush*
	Галина Сенишин		*Halyna Senyshyn*
	Стефанія Кульба		*Stefania Kulba*
	Евгенія Підвисоцька		*Jennie Pidwysocky*
	Маруся Венґер		*Marusia Wenger*
	Оксана Русин		*Oksana Rusyn*
	Оля Нарепеха		*Olya Narepecha*
Діюча Голова	*Галина Ваверчак*	*Acting Pres.*	*Halina Waverchuck*

CAMP KOLOMAYKA

Camp Kolomayka 2016 was held from August 1st - August 13th at Elkgrove Camp in Abbotsford, British Columbia. This year the program was organized to incorporate our camp theme, 125 Years of Ukrainians in Canada, throughout all the different activities in which the campers participated.

History class, taught by Chelsea Miske, focused on the historical as well as the modern waves of immigration. The campers got an interesting perspective of life in Canada for the early immigrants when Denis Polishchuk and Taisiya Shokalyuk, dressed as early immigrants, acted out their experience as new immigrant settlers arriving to settle and homestead in Alberta, circa 1893. The campers were enthralled with these costumed actors and their entertaining experiences as new settlers.

Crafts, led by Natalya Tsaplan, incorporated some traditional Ukrainian crafts such as Pysanky and embroidery, as well as paper-mache piggy banks and woven bracelets.

During music lessons campers were taught two songs in Ukrainian: one traditional melody and one more contemporary. The campers enjoyed the melodies and participated actively. Our dance instructor taught not only Ukrainian dance but also traditional ballroom waltz and salsa to ensure the campers were prepared to attend the Elegant Night Zabava.

An integral part of our program is to provide our youth with spiritual guidance and religious instruction in our Orthodox Faith. This year Fr. Mykhaylo Pozdyk, and Fr. Roman Tsaplan were our Camp Chaplains. Our chaplains organized daily morning and evening prayers as well as daily religious classes. Fr. Steven Slipko was invited as a guest speaker and gave an interesting presentation on the subject of Saints in the Orthodox Church. Fr. Mykhaylo showed a film on the Life of Christ as seen through the eyes of young children in Biblical Times. Fr. Roman spoke to the campers about The Fruits of the Spirit, the love, joy, and faithfulness that the God gives each of us.

Of course the usual activities were enjoyed: nature hikes, swimming, morning exercises accompanied by loud energetic music, zabavas, daily sports, evening games and best of all, the outstanding meals.

Camp Kolomayka offers our youth the opportunity for employment where their unique skills in the Ukrainian Language, History and Culture can by passed on to young campers. This year all our instructor counselors were graduates of Camp Kolomayka. Thank you to our director, Yuliya Shokalyuk, for creating a new and engaging program for our campers, and to all the Jr. and Sr.

counselors (Daryna Pozdyk, Roman Pechuh, Vlad Prystay, Elizabeth Sushko, Alexei Sidelnikov) who successfully carried out the whole program.

The camp has grown and become very successful due to the collaborative efforts of many volunteers throughout the Lower Mainland. We are very thankful to UOCC Foundation of Canada, Western Eparchy of Canada, Ukrainian Self Reliance Kelowna, Holy Trinity Orthodox Cathedral Vancouver, St. Mary Ukrainian Orthodox Church Surrey, UWAC Lesia Ukrainka Br. Vancouver, UOC Parish Chilliwack, and Ivan Franko Society in Richmond.

Kathy Miske

For pictures and additional information please visit our camp website www.kolomayka.com

---

MEET THE NEW NATIONAL YOUTH ORGANIZER

Project of the SUS Foundation of Canada

At the last CYC Conference in Calgary, 2016, the SUS Foundation of Canada proposed the hiring of an individual to help our youth organizations in providing support to existing chapters, helping new chapters to organize and in reaching out to individuals to create a feeling of community within the context of the Ukrainian Self-Reliance League of Canada. The resolution was quickly approved! SUS Foundation of Canada is very pleased to present Christina Kowalenko.

Christina Kowalenko, born and raised in Toronto, is the first daughter of Victor and Natalie Kowalenko, and granddaughter of maestro Nestor Olynyk. She describes herself as a "CYMK-junkie" from the tender age of twelve.

Christina describes her personal interests as entrepreneurship, social innovation, community building and engagement, design, music – both sacred and folk, and leadership development. Growing up with stories of "CYMK days" not only from both her parents, but from her Dido and great-aunts and -uncles as well, she felt privileged to be a part of such a legacy, and fell in love with CYMK.

After her first National Convention in 2003, she started (of her own accord) exploring ways to grow CYMK membership, contemplating its relevance and structure, brainstorming event ideas, etc. It wasn't until she was sitting in her university classes that she realized how much CYMK meant (and still means!) to her. Everything she was learning about team dynamics, team communication, design, communities, and organizational behaviour gave her ideas for CYMK: a direct application of which not many of her fellow students could boast!

During her active years in CYMK, Christina was President of Long Branch CYMK (2007-2009); from 2006-2010, among other executive positions, she was president of Eastern CYMK. She was awarded the CYC Award of Excellence for her work at local and regional levels of CYMK and for her instrumental roles in the planning of several Eastern CYC conventions, most notably the 2010 convention which took place in downtown Toronto and featured a dinner and zabava cruise on Lake Ontario!

She also took part in the CYMK Advisors Redevelopment Conference (2014), the National USRL Strategic Planning Conference, where she presented a new organizational structure for CYMK (2013), the "Mentorship & Early Career Skills Development Workshop" (2013), which turned into the mentorship program between SUSK and local youth groups, as well as the "Building Community" workshop hosted by the Ukrainian Canadian Congress (2012).

STUDYING COMMUNITY.
Christina attended the University of Waterloo (2008-2013), in the first cohort of the new and unique, enterprising program called Knowledge Integration (KI). The program was designed by engineers who had observed a trend—companies were hiring engineering professionals for management and executive positions because of their interdisciplinary and "big-pic-

ture" thinking skills. This program sought to provide students with the design and system thinking skills that engineers learn, except without the "hard skills" engineering. Students had the rare opportunity to create their own specialization. Students were taught how to learn and how to adapt solutions to suit each unique scenario.
With KI, Christina effectively created her own specialized degree, focusing on community development. She was able to study Organizational Consulting, Museum Exhibit Design, Politics of Sustainable Communities, Sociology of Communities, Organizational Behaviour, Public Speaking, Business Communication, finishing with a thesis project "Exploring the experience of community in temporary groups", as well as three independent-study courses: (1) Burning Man: a solution for community? Exploring Community in the Contemporary World; (2) designing a university-level course called "Thinking with Your Hands," and (3) evaluating the design of Orthodox seminaries and priestly formation.

UKRAINIAN COMMUNITY

From an early age, Christina has been immersed in the community. She was the token Ukrainian child at her elementary school, where she performed on the bandura at many school functions. She went on to perform on the bandura across Canada, US and Brazil, touring with dance groups, attending and teaching at bandura camps and finishing "Українознавство" with honours. She has sung in Ukrainian folk choirs and ensembles at festivals in Toronto and Edmonton - Christina is Ukrainian through and through!

To all, Christina's love for Ukraine is evident. This past winter, she traveled to Ukraine, where she met soldiers at a military hospital in Lviv, and visited orphanages. In Edmonton, she helped organize Pikkardiyska Tertsiya's first-ever concert at the Northern Alberta Jubilee Auditorium, attended rallies and performed with the joint-choir featuring Pavlo Hunka and commemorating the cross-Canada celebrations of the 200th anniversary of Taras Shevchenko.

Through St. John's Institute, she organized the first-ever and highly successful Ivana Kupala in the Park, featuring Kyiv's female folk collective "Rozhanytsya."
Having accepted a job offer in the last few months of school, Christina promptly moved to Edmonton, AB after completing her degree and was thrilled to join the growing team at St. John's Institute. Working as the Faith Programming Coordinator, she worked with SJI and the Western Eparchy to create Orthodox programming for their mutual communities. While there, she planned and hosted a Lenten retreat, started a prayer schedule of services in the chapel, and helped organize the most recent Pentecost in the Park, featuring an Akathist in the park by the river followed by a communal BBQ.

LIFE IN THE CHURCH

With both father and grandfather as church choir conductors, Christina spent much of her time in church specifically in the choir loft. She joined the church choir at 7, and by 18 (with much anxiety, she claims) she started conducting at St. Sophia's parish in Waterloo. Since then, she has conducted numerous choirs around southern Ontario, organized special-event choirs for Eastern Eparchy events, cantored many services, was the resident conductor in Waterloo ON, Oakville ON, Toronto ON, and most recently in Edmonton AB, at St. Andrew's; she also started a sacred music ensemble - Typika Singers.

She has always been passionate about working with the youth at church, whether through CYMK directly, or through other programs like Orthodox Christian Fellowship, or through events like the annual Eastern Eparchy celebrations, where Christina planned activities for children, youth and adults. In her own parish, she was instrumental in the creation of "care packages for the soul" for post-secondary students and was a youth delegate for Eastern Eparchy conferences and the 2010 UOCC Sobor.

HER VISION FOR CYMK

Having studied "community," specifically the sense of community and belonging and how "community" has changed over the recent centuries, as well as the nature of organizations, she believes that the power of CYMK rests on three tenets:

1. it fundamentally offers a place for people to belong,
2. it offers youth self-reliance and autonomy to make a difference in its communities, which is rare among youth groups today, and
3. it offers the strength, tradition and spiritual experience of the Orthodox faith.

In looking to the future, she is excited to work with the National CYMK executive and help make the organization's dreams come true. She is ready to find, identify and work with leaders in each parish and region to rebuild a nationwide CYMK network of all ages within the Orthodox sphere of our church.

THE FOURTH THING YOU SHOULD KNOW ABOUT THE EASTERN ORTHODOX CHURCH:

"As opposed to Protestantism and Roman Catholicism, the Orthodox Church claims to be the true Church of Christ from which Western Christians have separated."

- JOHN MEYENDORFF, THE ORTHODOX CHURCH

SIX THINGS YOU SHOULD KNOW

ABOUT THE EASTERN ORTHODOX CHURCH

PART FOUR

Cultural, economic and political differences between the eastern and western halves of the Christian world had been accumulating for centuries. Fewer people were bilingual Greek and Latin speakers. This made mutual understanding more difficult as each side drew their ideas from different sources and books. So, for example, Charlemagne, king of the Franks in the West, rejected the conclusions of the Seventh Ecumenical Council (787 AD), having read a faulty translation.

Another critical factor was the rise of papal power in the 5th century after the collapse of Roman imperial authority in the West. This sort of political vacuum never happened in the East. Roman Emperors continued to reign in Constantinople for another thousand years over an empire we now call Byzantium.

Even the way Christians East and West behaved in church began to diverge. Married men could not be ordained as priests in the Western Church. The Eastern Church used leavened bread in the Eucharist, the Western, unleavened. More gravely, concerning the killing of men in battle, the Western Church accepted "just war" as morally justifiable while the Eastern Church has always considered killing even in "just war"to

be a sin, and has thus required the therapy of repentance.

When thinking about the Trinity, Latins started with the unity of the Godhead, Greeks with the threeness of the persons. When reflecting on the Crucifixion, Latins thought primarily of the Sacrifice, Greeks of the Resurrection; Latins reflected more on redemption, Greeks on deification (theosis).

But how did a still undivided church get from this point of tensions between Eastern and West to that terrible day, in 1054, known as the Great Schism?

By 451, the Church had five bishops: four in the East known as Patriarchs, of Alexandria, Antioch, Jerusalem and Constantinople, and one in the West, known as the Bishop of Rome. The East was prepared to accept that the Pope as Bishop of Rome had a special place among the patriarchs but rejected Pope Nicholas I's formulation in 865 that his office had authority "over all the earth, that is, over every church." This was unacceptable arrogance.

To make matters worse, on Christmas Day in 800, Charlemagne had been crowned Holy Roman Emperor in St Peter's in Rome. The Byzantines were outraged. There had been a continuous line of Roman Emperors reigning in Constantinople since the time of Constantine himself. There could not be two of them.

The second issue was doctrinal. After 381, the universal Christian church had recited the words of the Nicene Creed as its profession of faith, which included: "I believe in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who with the Father and Son is worshipped and together glorified…" After the sixth century, in the so-called filioque dispute (Latin for "and the Son"), the Western Church began unilaterally to insert new text into the Nicene Creed, to say that the Holy Spirit proceeded both from the Father "and from the Son". They argued that this added text confirmed that the Son was not inferior to the Father in substance, a touchstone of right Trinitarian faith in their view. To some Orthodox, this amounted to a heresy.

One afternoon in the summer of 1054 the delegate of the Pope, Cardinal Humbert, went into the Church of the Holy Wisdom, St Sophia, in Constantinople, and placed on the Holy Table a Bull of Excommunication against the Patriarch of Constantinople, Michael I Cerularius. Incredibly, one of the bull's charges against him was that he had removed the filioque from the Nicene Creed! As he left the church, a deacon took up the document and ran after him but the Cardinal wouldn't take it back, and shortly afterwards the Patriarch retaliated by excommunicating Cardinal Humbert in return. There has been no communion between the churches since.

However, in 1965, a Catholic–Orthodox Joint Declaration was read out simultaneously at a public meeting of the Second Vatican Council in Rome and at a special ceremony in Istanbul (Constantinople). Roman Catholic Pope Paul VI and Orthodox Ecumenical Patriarch Athenagoras I lifted the mutual excommunications of 1054. The act has not yet resulted in restoration of communion.

Myrna Kostash

Рідне Слово

Нотатка редакторки: Подаємо тексти про святкування Різдва по-канадсько-українському в честь 125-річчя поселення українцями Канади.

Різдво в нашій сім'ї

Ми жили на фармі. Святвечір і Різдво були найбільшим роковим святом у нашій сім'ї.

День перед Різдвом, у навечеріє, ми всі постили, жадне з нас не їло аж до появи зірки. Мати поралася цілий день коло печі, готувала вареники з картоплею, сиром, сливками, а найбільше з капустою, пекла рибу, різні хліби та булки. Запах цього печення й варення свердлив у наших голодних шлунках, але ми постили. Надвечір ми часто вибігали надвір, шукаючи зірки на небі. Раптом крик: "Ісус народився! Зірка на небі! Вже можна колядувати й їсти."

Батько, що працював цілий день коло коней і худоби, вносить у хату у великій плахті-простиралі багато сіна. Незабаром ціла підлога найбільшої кімнати вкрита сіном, трохи батько поставив сіна й на столі скатерть. Мати й найстарша сестра Єва кладуть на стіл дванадцять страв і свічки. Знову в хату входить батько, несе сніп пшениці, дідуха, та по-святковому бажає всім нам і кожному зокрема. Для нас голодних це віншування було часто задовге. Ми нетерпеливо очікували останніх слів: "Христос рождається!" На цей різдвяний привіт ми радо й голосно відповідали: "Славім Його!"

Дідух у куті. Ми заходимо довкола стола, всі голосно молимося. Відтак батько починає коляду "Бог предвічний",--мав прекрасний теноровий голос і любив співати. Тому часто співав цю коляду від початку до кінця. Всі ми помагали йому співати, але по другій-третій строфі втихали, бо голодні—хотіли їсти.

Вже сідаємо, на столі кутя, риба, пироги, вареники—аж до дванадцятої страви. Накінець батько, що дуже рідко пив, витягає пляшку горілки й пляшку вина, частує нас усіх. Куті ложкою до стелі не кидали, бо цього в селі Лази, звідки наші батьки походили, ніхто не робив. А так мої батьки дуже любили українські традиції, зберігали їх, хоч і робили різницю між добрими і, на їх думку, забобонними. "Не все, що наше, добре",--казали вони.

По вечері мій старший брат Микола, молодший Іван і я брали миски з капустяними пирогами, ішли до стайні та давали їх коровам—вони дуже їх любили. Батьки казали: "Худобина огрівала стаєнку, де родилося Дитя, тому на Свят-Вечір давайте їм те, що найкраще люблять."

Довго ми всі колядували, діти борикалися в сіні, аж там і заснули. Ранком всі вставали, шукали подарунків у сіні під ялинкою. Яка радість, яка втіха, яка вдячність батькам!

Потім лагодилися їхати до церкви на Службу Божу і прийняття Святого Причастя. Коло нас було три церкви, до котрих ми доїжджали: три і пів милі на північ—Лісьор, чотири на південь—Скаро, і сім на південний схід—Пено. Кожного року на Різдво священики відправляли Службу Божу в іншій церкві. До найдальшої церкви їхати саньми треба було майже дві години, часто

завіяними снігом дорогами. Другого й третього дня Різдвяних свят, ми всі їздили до двох інших церков.

Брат Методій Козяк, ЧБХШ[1]

Святвечір

За вікном, на вечірньому тлі,
Сніжна білість легка і лапата.
Ходить свято по білій землі.
Ходить свято від хати до хати.

Перша зірка глядить у вікно,
Як онуків старий наділяє
Найдорожчим йому, що давно
Взяв до серця із рідного краю.

Повертаються давні роки
І стають біля нього навколо.
І минуле у вечір такий
Із сім'єю сідає до столу.

Світлана Кузьменко[1]

[1]Передруковано із Антології: Стефаник, Юрій, редак. ***Наша Спрадщина.*** Едмонтон: Альбертський Департмент Осіти, 1979, стор. 181.

Відповіді на питання з останнього числа "Променя".

1. Хто були перші українські поселенці Канади? Перші поселенці Канади були Іван Пилипів та Василь Єлиняк.

2. Чи Агапій Гончаренко жив будь-коли в Канаді? Агапій Гончаренко ніколи не жив у Канаді.

3. Чому Гончаренко лишив Україну? (Є більш як одна відповідь.) Гончаренко протиставився урядові Росії (та частини України), тобто царській владі і тому хотіли його заарештовувати. Також лишив Україну, бо думав, що в Америці зможе заложити друкарню для втікачів з Росії.

4. Чи священики могли бути революціонерами? Чи революціонери вірили в Бога? У той час у Росії панували царі православні. Революціонери могли теж бути православними й навіть священиками. (Пізніше в Росії та в Україні зявилися комуністичні революціонери—атеїсти.)

5. Гончаренко став редактором котрого журналу? Гончаренко став редактором журналу "Аляска Гералд-Свобода".

Дослідження та перепис Леони Бриджес

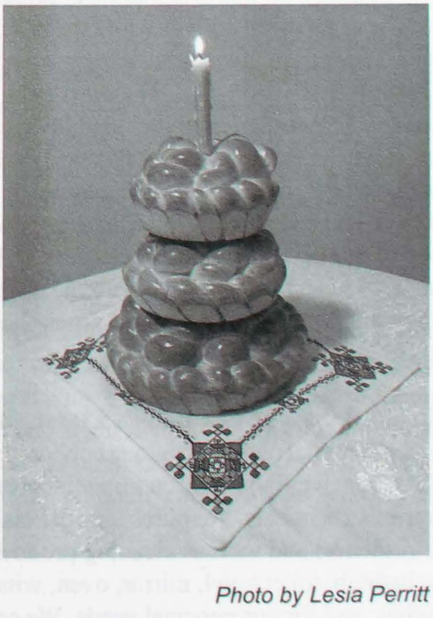


Photo by Lesia Perritt

Not in My Baba's or Pra-Baba's Closet, Cupboard, or Kitchen (Part 1)

Baba and Pra-Baba's Legacies.

This article is a follow-up to the October/November 2016 *Promin* gardening article to commemorate the 125th Anniversary of the arrival of our ancestors to Canada. We celebrate our ancestors' ingeniousness and tenacity.

In his book, *Baba's Kitchen Medicines*, Michael Mucz[i] compiles and records our grandparents' rich botanical knowledge that enabled the pioneers to survive without common household amenities prior to the community organization of local institutions. In the very early years, the pioneers did not have the benefit of hospitals, churches, schools, or professionals, such as dentists, doctors, pharmacists, clergy or educators. They were entirely dependent on each other and the ecological systems surrounding them. They were able to survive because of their self-reliance and their interdependence, as they shared each other's knowledge, skills, gifts, talents and capabilities.

From part of Mucz's comprehensive scan of the ecological systems, we know that the Ukrainian settlers used about forty-six native (wild) species of plants such as plantain, dandelion, yarrow, nettle, burdock, coltsfoot and wormwood. The most popular herbs and spices that they used included lovage, mint, chamomile, garlic, parsley, lemon, mustard, onion, horseradish, ginger, cinnamon, black pepper, feverfew, caraway and costmary.[ii] Mucz provides documentation of our ancestors' resourcefulness and concludes that we need to collaborate with the scientific community and "Mother Nature" for a more holistic approach to our health and wellbeing.

Not in My Baba's or Pra-Baba's Closet, Cupboard, or Kitchen. If we look in our cupboards, closets, and kitchen, we find many commercial products full of various chemicals. We purchase artificially scented fresheners and various cleaning products for the sink, bathtub, toilet bowl, mirror, oven, windows, rugs, clothes, and for our personal needs. We consume processed foods full of many additives without question.[iii] We assume that if it is on the store shelf, it must be benign. We have desensitized our taste buds with the inundation of artificial colorings and flavorings, and preservatives such as BHA and BHT.[iv] Our ancestors had none of the many commercial conveniences that we use. Instead, they depended on herbs, flowers, and wild plants. Perhaps it is time for us to do an environmental scan, and consider eating more natural foods and promoting a green approach to daily living.

Content. Herbs, flowers, and native plants have properties that can act as insect repellents, contribute to our health, and add beauty to our homes and yards. In this article, I hope to revive an interest in using plants from our garden to contribute to our wellness and clean environment. I will also focus on processed foods, their possible negative side effects and suggest an alternative. I will share ideas for host and hostess gifts using a few herbs, spices, flowers, and wild plants.

Artificial Colouring, Artificial Flavouring, and BHA and BHT (Butylated Hydroxyanisole and Butylated Hydroxytoluene). These additives are found in many processed foods and packaging. Although they have been approved for use, they negatively affect the behavior of some individuals. Dr. Ben F. Feingold, author of Why Your Child is Hyperactive, discovered, after putting an adult on an elimination diet to treat the patient's severe hives and swelling, not only that her skin condition improved within seventy-two hours, but also her psychiatrist reported that

she no longer was aggressive and hostile. Sensitivity to these additives cannot be tested as typical allergies are tested, because this sensitivity affects the nervous system. Dr. Ben F. Feingold has developed the K-P diet[v], and he provides recipes and procedures to follow this elimination diet in his book. Only after testing this diet and checking for possible infractions of the diet will you know if this is your solution to your health issues.

Meet Johnny and His Family. Many years ago, when Johnny[vi] was only two and a half years old, he had a very bad nightmare after eating all his Halloween candy. From then on, he experienced many different symptoms such as aching bones and soreness, pallid complexion, headaches, nightmares, and insomnia. He had serious health issues such as digestive troubles, hallucinations, and, on occasion, flu-like symptoms of vomiting accompanied by a high heart rate. Although his electroencephalogram (EEG) did not pigeonhole perfectly for a diagnosis of petit mal, his pediatrician put him on petit mal medication. At the end of six months, Johnny also became aggressive.

Johnny's family read an article about a young boy who was hyperactive and also had nightmares. The family decided to test out Ben F. Feingold's K-P diet.

Success of Diet. Within one week of following a diet free of these additives, all the symptoms, negative behaviour and health issues disappeared. Johnny's family discovered that Johnny was extremely sensitive to artificial coloring, artificial flavouring, and the preservatives BHA and BHT. Once Johnny learned what made him sick, he advised his playschool classmates not to eat the treats at their Halloween party, because it would make them sick!

In addition, the pediatrician phased out the medication for petit mal, as the EEGs were no longer abnormal in the frontal lobe.[vii] The pediatrician concurred with Dr. Ben. F. Feingold, a pediatrician and an allergist, that adulterated foods, indeed, can produce abnormal brain wave activity and other medial symptoms. More information about scientific support for the Feingold® Program is available on the web site.[viii]

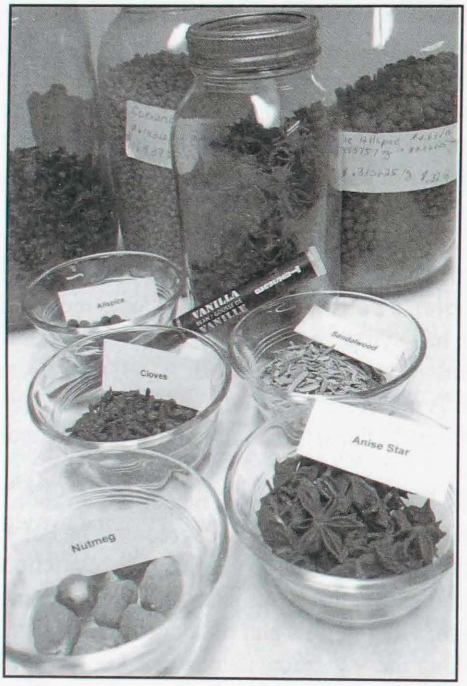
Although Johnny did not present any of the typical hyperactive behavior, the neurologist who assessed Johnny at preschool age indicated that he had some symptoms typical of ADHD (Attention Deficit Hyperactivity Disorder). The specialist thought that Johnny's high level of functioning and understanding would help him compensate enough not to affect his achievement.

Misdiagnosis. The issue of misdiagnosis is common. On March 1, 2016, on CBC, in Anna Maria Tremonti's[ix] interview, Dr. Doron Almagor indicated that ADHD in girls is often misdiagnosed, leading to mental health issues in adulthood. He stated that of the three types of ADHD, one does not present as typical hyperactivity, but an inattentive type of ADHD. Often feelings of anxiety and depression are misdiagnosed and are treated with anti-depressants and anxiety medication instead of the treatment for ADHD. In this same segment, Anna Maria interviewed Katherine Ellison, a Pulitzer Prize winner, who recognized that she had symptoms of ADHD only when her son was assessed and diagnosed with ADHD. It appears that this is a familial trait and may present itself among siblings in the same family and across generations.

K-P Diet Restrictions. Sensitivity to foods that are adulterated with artificial ingredients or BHA and BHT preservatives are not the only restrictions in the K-P diet. Sundry items such as toothpaste, mouthwash, vitamin pills and many other such items containing these ingredients must also be avoided. Manmade fragrances such as perfumes, scented air fresheners, scented detergents, scented soaps, and scented anti-static products cannot be used. When we are testing for sensitivity to artificial ingredients and preservatives, these artificial fragrances can interfere in determining whether the person is sensitive to these adulterated foods or not.

Natural scents such as 100 % pure essential oils are allowed. Pure essential oils are distilled from plant materials such as lavender, peppermint, roses, basil, and thyme. Pure essential oils are used in foods as natural flavouring, in aromatherapy, and in home-made items such as moth sachets, kitchen cleaners, carpet deodorizers, potpourri, and candles—just to name a few.

Simmering Potpourri for the Christmas Season. Fancy bottles and sachets can be filled with spices to create simmering potpourri host and hostess gifts. I have purchased spices in bulk or at wholesale prices to decrease the cost of making this potpourri. I do not use any pure essential oils in this potpourri as the spices have their own aroma. The mixed spices can be broken cinnamon sticks, crushed nutmeg, whole allspice, clove buds, and star anise. When I don't have any ready-made simmering potpourri, I take a handful of clove buds and simmer them in a pot of water on the stovetop to freshen the air, especially when I cook ocean perch or anything that has an aroma I don't like.

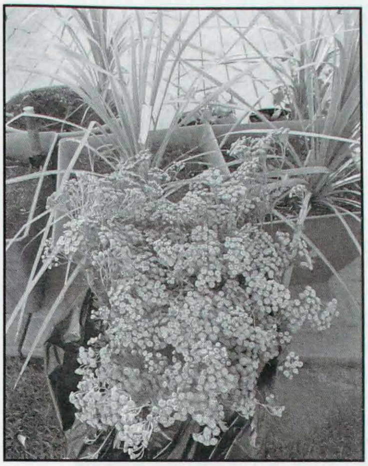


Ingredients for Simmering Potpourri - Photo by Vivian Skakun

Sample of Simmering Potpourri -Photo by Vivian Skakun

Mulled Wine, Port or Apple Juice. During the festive season, treat your guests to mulled beverages using spices of your choice such as allspice, cinnamon, and cloves. Simmer a bottle of wine with spices for ten minutes or so and serve. If you are bringing a bottle of red wine as a host and hostess gift, tie a sachet of spices to the wine bottle to add a little extra to the gift.

Moth-Repellent Sachets. Perhaps making potpourri is passé and not trendy, but it can be valuable if you do not want to use mothballs to protect your natural fibres such as wool, silk and fur. A few of the plants that should be included in these moth potpourri sachets are southernwood, santolina, pennyroyal, pyrethrum, cedar shavings, lavender, mint and tansy.[x] Moth potpourri is effective if plants used have active ingredients to repel moths. Two plants containing an active ingredient that acts as an insecticide are pyrethrum and tansy. Pyrethrum (Chrysanthemum coccineum) is also known as "painted daisy." The active ingre-



Tansy - Photo by Vivian Skakun

Dry Herbs for Potpourri - Photo by Vivian Skakun

dient is produced in the yellow disk. As soon as the red and pink flowers open, they should be harvested. Dry them and store the yellow disks in a jar until you are preparing the moth potpourri. Grind the yellow disks before adding it to the moth-repellent mixture. Tansy (Tanacetum vulgare) grows along roadsides, ditches, and pastures. Cut the stems during the summer and fall and hang them in bunches to dry in a dark place. Secondary ingredients that may be added are whole cloves, lemon peel, lemon verbena, thyme, rosemary, black peppercorns and bay leaves.[xi] The most common essential oils used in these moth chasers are cedar, lemon and lavender.[xii]

Moth-Repellent Sachets - Photo by Vivian Skakun

For ingredients for your moth-repellent sachets, check with health store in your area. Richter's Herbs and Vegetables catalogue sells plants, seeds and dried herbs for your potpourri.

Housecleaning Naturally with Household Products. The Western Producer devoted an entire issue on reducing our carbon footprint called "The Green Issue." Karen Morrison included nontoxic products such as vinegar, baking soda, and washing soda as ingredients to use in making our own household cleaners.[xiii, xiv] Her reference for all sixteen recipes for making our own household cleaners was from the David Suzuki Foundation. For more current information and green cleaning recipes see the following websites: http://www.davidsuzuki.org/publications/downloads/2012/qog-stainremoval.pdf and www.queenofgreen.ca. Borax is no longer considered safe. Instead of borax, we can substitute lemon juice, vinegar, hydrogen peroxide, and essential oils that have protective properties. Other substitutes include baking soda, washing soda, or oxygen bleach.[xvi] Check out the following website http://www.producer.com/2009/01/clean-can-be-green/ for the next two recipes:

Drain Declogger[xvii]

Ingredients:
½ cup baking soda
1 cup white vinegar
4 cups hot tap water
Pour baking soda into drain. Add vinegar. Let sit for 10 minutes. Chase with boiling hot water. Repeat weekly to prevent future clogs.

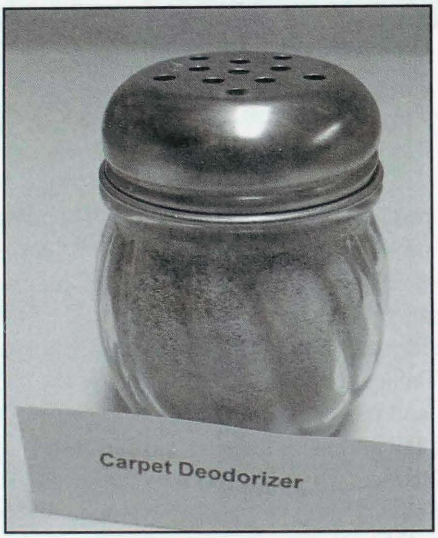
Carpet Deodorizer[xviii]
The Western Producer carpet deodorizer has baking soda, bay leaves, cornstarch and ground cloves in it.

Ingredients:
2 cups baking soda
4-5 crumbled bay leaves
½ cup cornstarch
1 tablespoon ground cloves

Method:
Mix. Sprinkle on carpets. Let sit up to 24 hours and vacuum. Smells great. For stains, sprinkle baking soda, rub in and let sit one hour. Scrub with stiff brush and vacuum out.

Blend together dried lavender flowers, dried rosemary, and mint with baking soda. Stir up in a large earthenware, glass, or stainless-steel bowl. Fill your container.

Sprinkle the carpet deodorizer on your rugs; leave it overnight and vacuum in the morning.



Herbal Carpet Deodorizer - Photo by Vivian Skakun

Conclusion. We have a lot to learn about all the benefits of plants, vegetables, herbs and native plants. Knowledge of the unique properties of plants can empower us to better health and wellbeing. In this busy, highly electronic age, what have we lost? As we celebrate the 125th Anniversary of the arrival of Ukrainians in Canada, what can we learn about the human spirit of our baba and pra-baba? In honour of our ancestors, I will share information about growing, drying, and preparing flowers and herbs for making potpourri in the next issue.

To be continued…

Vivian Skakun

[i] Michael Mucz, *Baba's Kitchen Medicines: Folk Remedies of Ukrainian Settlers in Western Canada* (Edmonton: The University of Alberta Press, 2012).

[ii] Vivian Skakun, "A Quick Overview of a Book Entitled *Baba's Kitchen Medicines: Folk Remedies of Ukrainian Settlers in Western Canada* by Michael Mucz," *Ukrainian Women's Association of Canada – Alberta Provincial Executive Newsletter*, (Spring 2014): 16-17.

[iii] Doris Sarjeant and Karen Evans, *Hard to Swallow: The Truth About Food Additives* (Burnaby, BC: alive books, 1999).

[iv] Ben F. Feingold, *Why Your Child Is Hyperactive* (Toronto: Random House, 1974)

[v] Ibid 169-211.

[vi] Not his real name.

[vii] Feingold Bluebook-Comprehensive information on the research linking food additives and diet. You can download a copy here: www.feingold.org/BLUEBOOK.pdf

[viii] Scientific Support for the Feingold® Program-The Feingold Diet, http://feingold.org/wp-content/uploads/2016/07/Scientific-Support-for-the-Feingold-1.pdf, updated July 2016.

[ix] Anna (last name withheld), Doron Almagor, Katherine Ellison, interview by Anna Maria Tremonti, *The Current, CBC Radio*, March 1, 2016, transcript posted at http://www.cbc.ca/radio/thecurrent/the-current-for-march-1-2016-1.3470403/mar-1st-2016-episode-transcript-1.3472481#segment2.

[x] Barbara Radcliffe Rogers, "Housekeeping with Herbs,"in *Herbal Treasures: Inspired Month-By-Month Projects for Gardening, Cooking and Craft,* edited by Phyllis V. Shaudys (Pownal, Vermont: Garden Way Publishing, 1990), 102-107.

[xi] Ibid 66.

[xii] Essential oils, seeds, and plants for moth-repellent mixtures can be purchased at *Richters Herb and Vegetable* catalogue available on line at: www.Richters.com.

[xiii] Karen Morrison, "Clean Can Be GREEN," in "The Green Issue," special issue, *The Western Produce* (January 1, 2009): 59-60.

[xiv] Lindsay Coulter, "Ten Simple "green" Cleaning Substitutes for Borax," posted August 9, 2016, http://www.davidsuzuki.org/blogs/queen-of-green/2016/08/ten-simple-green-cleaning-substitutes-for-borax/.

[xv] Karen Morrison, "Clean Can Be GREEN," *The Western Producer*, posted January 1, 2009, http://www.producer.com/2009/01/clean-can-be-green/.

[xvi] Lindsay Coulter, "Ten Simple "green" Cleaning Substitutes for Borax" posted August 9, 2016, http://www.davidsuzuki.org/blogs/queen-of-green/2016/08/ten-simple-green-cleaning-substitutes-for-borax/

[xvii] Karen Morrison, "Clean Can Be GREEN," *The Western Producer*, posted January 1, 2009, http://www.producer.com/2009/01/clean-can-be-green/ Source: David Suzuki Foundation.

[xviii] Ibid.

RELIABILITY Since 1973
athens printing
COMPLETE IN HOUSE SERVICES
From Creative Design to Final Product
Black on White to Full Colour

PENNY SALE TICKETS
• Tickets of all Kinds
• Business Stationery & Forms
• Business Cards
• Labels & Stickers
• Brochures & Catalogues
• Newsletters & Booklets
• Invitations & Announcements
• Complete Bindery Services
• Layout & Graphic Design
• Also Continuous Forms

DIGITAL IMAGING
BLACK & WHITE FULL COLOUR

1480 Barton Street East, Hamilton, Ontario L8H 2W9
Tel: 905 549-6719 Fax: 905 549-7645 e-mail: info@athensprinting.ca

КВІТИ НЕЗАБУТНІМ
In Memoriam

Jeanne Louise Makowsky

Jeanne Louise Makowsky was born at Sturgis, SK., Jan. 1, 1924 to farming parents, George and Frozina (nee: Turetski) Federuik. She passed away Jan. 17th, 2016 in Edmonton, AB. Jeanne was the seventh of thirteen children—eight girls and five boys. She mastered Grades 1 – 11 in a two-room country school, boarding in town for Grade 12 to attend Sturgis High School.

In 1943, she enrolled in Normal School at Regina. For the first couple of years, she taught Grades 1 – 9 in rural Saskatchewan schools. After her marriage in 1945 to Paul Makowsky, both taught in urban schools. They attended University in Saskatoon. She taught for fifteen years. She joined the Ukrainian Women's Association at Endeavour, SK. in the early 1950's.

The Makowskys were blessed with two lovely daughters. Sylvia has her B.A in Psychology and a Professional teaching Diploma after Degree, teaching in Edmonton. She married James Gray, who also became a teacher. Marleen obtained her first Master's Degree in Edmonton and a second one in Health Services Administration. She taught at North Island College in Campbell River, BC. As well as mastering piloting, for a time, she was Public School Board Chair. She had been married to Don Barker, a lawyer. Marleen passed away in August of 2012.
Moving to Calgary in 1962, Jeanne Makowsky continued teaching for another enjoyable sixteen years. The Makowskys began a very active membership in St. Vladimir's Ukrainian Orthodox Church. Jeanne joined the Church choir, enjoying many years of choral singing as well as Christmas caroling house-to-house. She headed the Building Committee, which designed the Cultural Centre's beautiful, modern, comfortable kitchen with its walk-in freezer, cooler, ovens and preparation area. Being in charge of bookings (as well as invoicing) for catering two to three times a week, Jeanne was instrumental in retiring the parish's ¾ million dollar debt within five years.

Jeanne had the pleasure of being advisor to Senior CYMK, taking part in St. Nicholas concerts as well as putting on short Ukrainian skits and dramas. In 1968, Senior CYMK won the Perepeluk trophy during the drama competitions in Vernon, BC. She also assisted with the Ukrainian dancers.

Jeanne felt privileged to be the President of St. Vladimir's Women's Association for six years. It kept her very busy – teaching full-time, then devoting evenings and weekends to parish activities. UWAC participated in the Festival of Nations, International Food Fairs, Ukrainian Days, Bake Sales at shopping Centres, etc.

In about 1977, Paul Makowsky organized St. Vladimir's Golden Age Club; Jeanne chaired the Program Committee. Trips to the Vegreville Pysanka Festival, Columbia Ice Fields, Radium Hot Springs, Dauphin Festival, etc. took place. She derived great pleasure working with such a terrific group of over sixty members.

Mom loved cooking, baking, sewing and a variety of crafts such as wheat weaving and paper toile.

Retiring to Edmonton in 1989, the Makowskys joined St. Andrew's Sobor Parish where Jeanne became a St. Andrew's Ladies' Auxiliary member. Paul passed away January 13, 1993.

Вічная пам'ять! May her memory be Eternal!

Submitted on behalf of family by daughter, Sylvia Gray

Nellie Nikiforuk

Nellie Nikiforuk was born in Bellis, Alberta. She and her husband, William, were the youngest Canadian-born members of their respective families. Nellie was the youngest of eight children of George and Helen (nee Dron) Serna, who emigrated to Canada in 1913 from Bukovyna, Ukraine. She started school in Irondale. In 1924, her family moved to Two Hills and she completed Grade 8 in a four-room schoolhouse in town, given that the Sernas' farm was just one mile north of town.

On April 30, 1933, Nellie married William Nikiforuk in the Ukrainian Greek Orthodox Church Szypenitz. The couple settled on the Nikiforuk homestead, farming and enduring the terrible 30's.

Nellie and William raised three children: Victor, Dennis and Elaine. As they lived on the east side of town, they were able to obtain all the town conveniences like power, water, indoor plumbing and telephone services for their remodeled house. They were mixed farmers, who eventually had seven quarters of land. In 1960, they built a new home with even more conveniences, making Nellie's life easier.

The Nikiforuks retired in 1971, traveling to Hawaii, Ukraine and Cuba.

Nellie and her husband were members of the Two Hills Ukrainian Orthodox Church for seventy-two years. She was a member of the Lesia Ukrainka Branch of the Ukrainian Women's Association of Canada for 65 years. She joined in 1951. She spent many hours working in the kitchen, helping prepare food for church functions. She was truly a fixture there as she was an excellent cook. Nobody wanted to miss the meals she prepared!

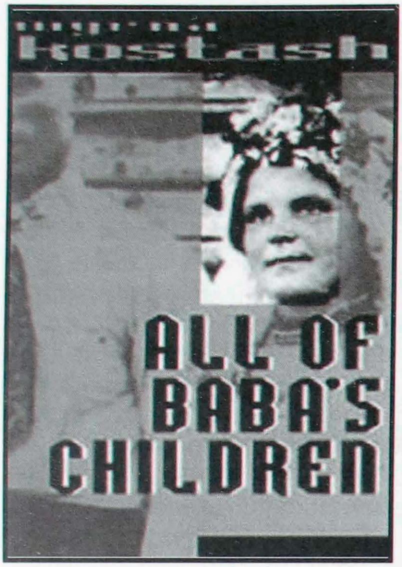
Nellie was a true pioneer who dedicated her life to family, to her children and grandchildren. She was also devoted to her Church, in particular through the activities of UWAC Lesia Ukrainka Branch. Members of the Branch enjoyed visiting with her in her later years as a shut-in.

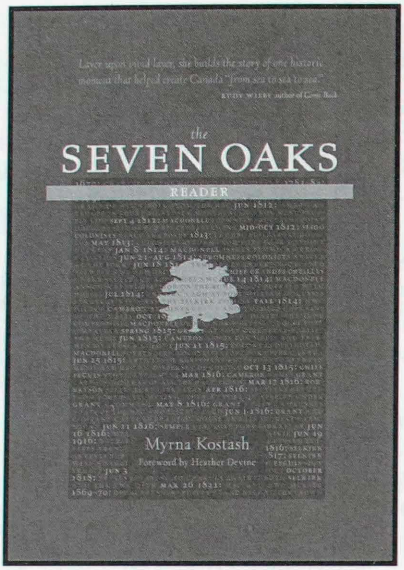
Nastasia Nikiforuk is buried next to her husband in the Two Hills Ukrainian Orthodox Cemetery. Her funeral took place August 12, 2016 with Very Rev. Fr. Slawomir Lomaszkiewicz officiating.

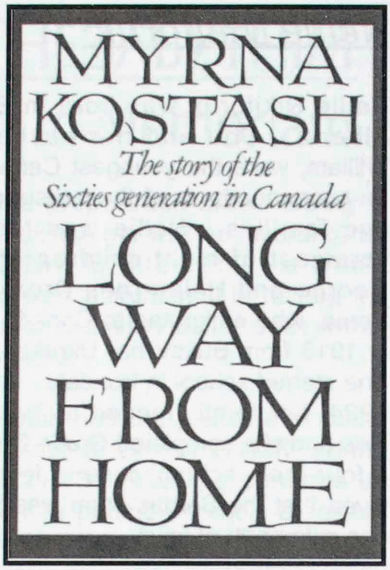
God be with you, Nellie! May he grant you eternal rest. Memory eternal! Вічная пам'ять!

Eustine Kereliuk, Promin Convenor
Lesia Ukrainka Branch, Two Hills, Alberta

Editor's Note: *Helen Scherbluk, whose obituary appeared in our last issue, passed away in Toronto, Ontario. Her funeral service was held at St. Demetrius Ukrainian Orthodox Church in Etobicoke, Ontario and she was buried in St. Volodymyr's Cemetery in Oakville, Ontario.*







Myrna Kostash, Writer

Myrna Kostash is an acclaimed writer of literary and creative nonfiction who makes her home in Edmonton when she is not travelling in pursuit of her varied literary interests and passions. These have taken her from school halls in Vancouver, BC, to Ukrainian weddings in Two Hills, Alberta; from the site of the mass grave of Cree warriors in Battleford, Saskatchewan, to a fishers' meeting in Digby, Nova Scotia; from the British Library in London, UK, to the Hagia Sophia in Istanbul. She is inspired in her work by her childhood in the Ukrainian-Canadian community of Edmonton, her rites of passage through the Sixties in the US, Canada and Europe, by her discovery of the New Journalism and feminism in the 1970s, by her rediscovery of her western Canadian roots in the 1980s, by her return to her spiritual sources in Byzantium and the Eastern Christian (Orthodox) Church, and, most recently, by her re-education in the history of Indigenous and Settler relations in western Canada.

Myrna is the author of the multicultural classic, *All of Baba's Children* (1978), which has never gone out of print. Her second book, *Long Way From Home: The Story of the Sixties Generation in Canada* (1980), was the first to narrate the specifically Canadian experience of that era, and has been acknowledged as such by grateful scholars of today. Though out of print, *No Kidding: Inside the World of Teenage Girls* (1987) and *The Next Canada: In Search of the Future Canada* continue to find readers because of their passionate reportage. With *Bloodlines: A Journey into Eastern Europe* (1993) and *The Doomed Bridegroom: A Memoir* (1997), Myrna hit her full stride in the burgeoning nonfiction genre known as creative nonfiction, the latest example of which is her recent book, *Prodigal Daughter: A Journey to Byzantium*, a gathering-together of travel writing, memoir, historical and political narrative, art history and reflection.

While working on books, Myrna works on smaller literary projects such as the traveller's companion to the North Saskatchewan River, Reading the River (2005), and the compendium of historical and literary texts about the 1885 Frog Lake Massacre, *The Frog Lake Reader* (2009), and about the *Battle of*

ARTIST IN THE SPOTLIGHT

Seven Oaks in 1816 Manitoba. These same interests – her roots in western Canadian, Ukrainian-Canadian and Ukrainian culture and history and her engagement with Canadian social issues – are reflected in her work for radio documentary with the CBC's program, Ideas, and in her current project, a theatrical play based on characters from the story of Frog Lake.

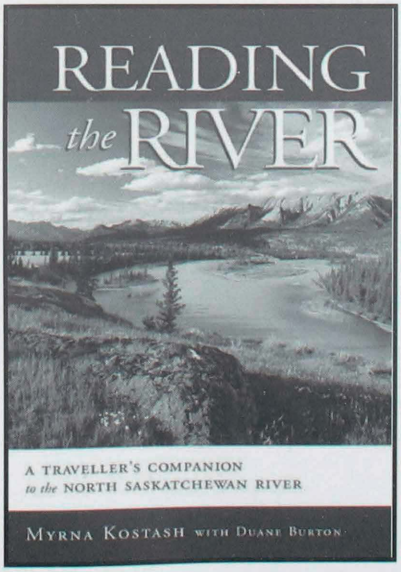
Unsurprisingly, Myrna's work has been viewed within the lens of Canadian Studies, especially among appreciative Canadianists in universities of eastern, central and southeastern Europe.

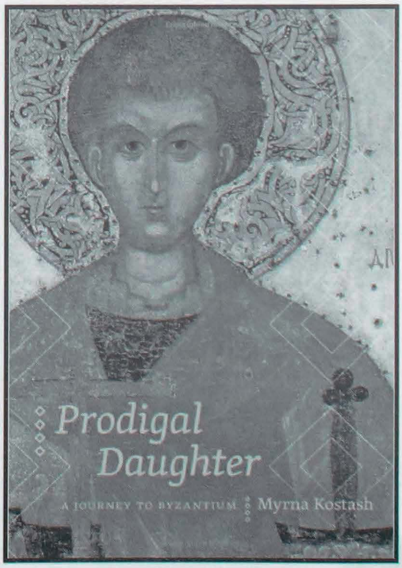
Myrna is in demand at home and abroad as a public speaker, lecturer, reader and panellist, appreciated for her impassioned opinions, wide-ranging commitments and concerns as a writer and citizen, and her career-long advocacy for her beloved genre, literary nonfiction.

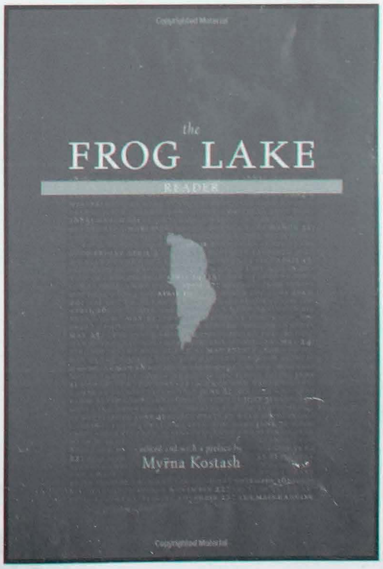
Michael Hingston of the Edmonton Journal[1] interviewed Myrna last May about her most recent book, *The Seven Oaks Reader*. "My books are about what people say," said Myrna. She does not verify whether a given historical source is reliable. Rather, Myrna juxtaposes a number of perspectives on a given event and leaves them to fight it out on the page. The battle of Seven Oaks took place two hundred years ago on the site of what is now Winnipeg and tells of an unusual event in Metis history. "It has a very peculiar ending, actually. You can get away with killing armed settlers, and nobody is ever successfully prosecuted for it. Look what happens, a couple of generations later, to Louis Riel. The whole thing (at Seven Oaks) kind of fizzled out." Myrna feels that Metis history is underrepresented on library bookshelves. *The Seven Oaks Reader* constitutes a wake-up call to non-indigenous Canadians. The Ukrainian Canadian community should be proud to count among its artists a woman whose empathy for our indigenous brothers and sisters illuminates their troubled past.

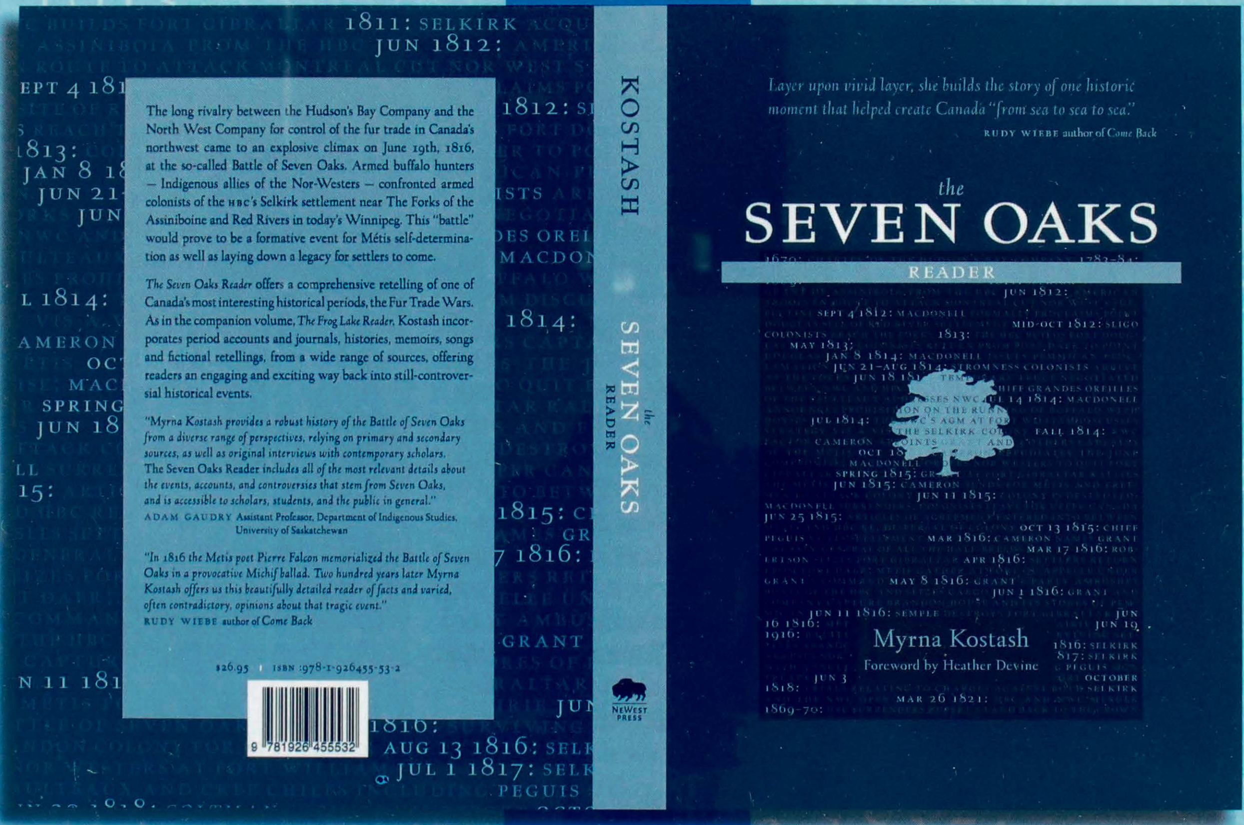
Researched and prepared by Leona Bridges

[1]Hingston, Michael *The Edmonton Journal* May 19, 2016, "Myrna Kostash's New Book a Wake-up Call to Non-indigenous Canadians".









PM40011733 R09580
Return Undeliverable Canadian Addresses to:
PROMIN
10611 - 110 Avenue
Edmonton, AB
Canada T5H 1H7